

REVEAL DIGITAL

The Seed

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SEED

CHICAGO VOL 7 NO 1 35¢



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PLANT THE REVOLUTION IN YOUR HOME TOWN



WARNING

WARNING: Just because an individual claims to be from the Seed does not necessarily mean that she/he is. This often holds true for other movement organizations too. It is important to be as trusting of your brothers and sisters as possible. Nothing is as potentially divisive and time consuming as paranoia. But the best trust is based on knowledge. If there is any doubt in your mind as to whether someone claiming to represent the Seed actually does, call our office (929-0133) and ASK. Real Seed staffers will be glad, rather than offended, that you did so.

IN PARTICULAR: We want to let you know that a woman named Deana Schast who reportedly has told people she works here is not connected with us in any way. DEANA: we would really like to talk to you about this.

ROCK RIP-OFFS

There's supposed to be the Willow Slough rock festival June 25-27 near Enos, Indiana, a blink on U.S. 41 the other side of Kentland. Don't pack your bags just yet.

The word is out in Northwest Indiana that it won't come off because the farmer who was supposed to sell his land to the promoters has backed off. The Indiana governor and his attorney general have decreed there will be no gatherings this summer except for the American Legion in Indianapolis, and the state police narks have promised to go to court to stop the festival if nothing else works.

Some people in the Hammond area, which is where the promoters live, say at least one is a rip-off artist and not to be trusted.

In case it does come off, remember Enos is in the heart of Newton County, Indiana's prime marahoochie country, and the cops down there pay off the farmers to grow the evil weed, then turn in the pickers. Bounty system. The Newton Superior Court, where you go if you're busted, is a hanging court, and they stick you with about \$5,000 bail.

If you think this is bullshit, and you still want to spend a week-end at Willow Slough, contact Xanadu Productions, 618 Sibley Street, Hammond, Indiana, to see if the gig is still scheduled.

Seed readers are advised to avoid the rip-off "Celebration of Life" scheduled for June 21-28 in New Orleans. Everything about it smells of pig-promoters and the atmosphere building up can only be called the antithesis of what a real rock festival should be about: sharing, non-material values, good times. Each person will be required to wear an identity badge with their picture on it at all times. Tickets are from \$20-28. The whole thing takes place on an island, with boats circling around to drive away swimmers who don't have enough money to get in. We don't like the whole sound of the and we don't think you will either.

Chicago Seed, Volume 7 number 1. We open our new volume with our offices still at 950 W. Wrightwood, our ding-a-ling still numbered 929-0133 and our hopes for a new world still as high as the sky. On the bus this issue were: Earl, Maralee, Diane, Smilin' Rich, Bernie, Virginia, Uncle Martin, Peter, Rita, Johnny, Donovan, Voodoo Lady, the Roger's Park beach crowd, the free health clinics, Steve, Gay Liberation, People's Law, Abe, F.L.O.R.A., MDDA & YIP, RFC, Becky, Mary Kaye, Mitru, Sammy Zipzop, Jamie, Mary, Dr. Epod, the People's Peace Treaty folks and our street sellers.

This is your newspaper. Let us know what's going on. We need more streetsellers (always!) and you can make bread doing it. Drop by and pick up some Seeds. We really want to encourage you to write articles in about what is happening in your neighborhood or organization. And we especially are interested in seeing original artwork, photos and graphix for possible use in the Seed. Don't be shy now.

We could use some exacto knives, rapidographs, photographic screens, magic markers, border tapes, mimeo paper, Scotch

spray glue, a truck or van, 11 X 14 inch manila envelopes, yellow legal pads, postage stamps, hole reinforcements and TLC.

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Because of a large number of back debts that have piled up, we are in desperate need of funds. Anything you can give is welcome. In addition, we are having a Seed Benefit, June 20th at the IWW Hall, 2440 N. Lincoln, from 6 p.m. to midnite. \$2 to get in --and for that you hear Wilderness Road, Yama & the Karma Dusters, and the Rawl Hardman Group. Hope to see lots of you there!

The Seed is published twice monthly, this issue is dated July 15. Subscriptions are \$6.--more out of the country. Application to mail at second-class postage rates is pending at Chicago.

BOBBY RUSH JAILED

In February of 1969, Bobby Rush, Deputy Minister of Defense of the Illinois Panther Party, went to Champaign to speak to students at the University of Illinois. While he and some fellow party members stayed in a hotel there, they were attacked by 40 white racists armed with guns, bats, beer bottles and other weapons. The Champaign Police arrested Bobby, charging him with illegal possession and use of a weapon, of which he was later convicted.

Though convicted of these trumped up charges, he remained free on appeal bond until recently, when on May 21 the Supreme Court denied his right to appeal because of some alleged failure on the part of his lawyer to file certain briefs. We all know that this is not the reason that Rush is in jail--rather it is that the power structure recognizes his leadership abilities and understands that

he is a dedicated servant of the people who could not be bought off with promise of individual material gain. He is a political prisoner.

Bobby, in compliance with the mandate issued by the Supreme Court, surrendered himself over to Warden Winston Moore at Cook County Jail to await his departure for a state prison. Bobby surrendered himself in order to prevent the Chicago Police Department from using the excuse of serving a warrant on him as justification to attack the Black Community and Black Panther Party offices.

The Black Panther Party has asked the people to mobilize to defend Bobby Rush and demand that he be set free and returned to the people whom he loves and serves. To find out what you can do to "FREE BOBBY" call 924-6575/6 or 738-0778/9.

OH YOU CAN'T SIT DOWN

On Tuesday, June 1, National End The Draft Day brought anti-war actions in Evanston, Chicago, Waukegan, Hammond Ind., Des Plaines, St. Charles, Wheaton, Forest Park, Berwyn, Harvey and Joliet at their respective draft boards. The demonstrations centered around ending the selective service which feeds the murderous war in S.E. Asia.

At 912 Chicago Ave in Evanston, 15 people gathered to picket, leaflet and commit civil disobedience. Many of the people involved represent part of the Defense Committee for "The Four of Us." "The Four of Us" include Thom Clark, John Baranski, Eileen Kreutz and Mary Beth Lubbers, who, on April 29, defaced with blood all I-A draft records at the Evanston Selective Service Office. An indictment for destroying government property and violating the Selective Service Act is expected soon.

Five of them lay down in front of the entrance, representing U.S. and Vietnamese War Dead. A spokesman told S.S. employees as they arrived to work at about 7:30 a.m., that they could walk over the dead

to get inside to their work. The employees refused and summoned police to clear the sidewalk.

As the arrests occurred, the rest of the demonstrators wailed and moved loudly for their friends who walked off in POW fashion.

Each arrested are out on \$25 bail for obstructing a sidewalk. The trial is in Evanston's courthouse on June 28th.

One Draft Board employee who anticipated "trouble" that day, arrived early and avoided the confrontation. He later opened the back door to let the other employees continue their work upstairs, but closed the board to the public for the day. Right On!

All those who live on the N. Shore are now getting letters from the S.S. asking them to re-register. There is no requirement that you do so--don't and show your solidarity with the people who are trying to keep you alive--"The Four of Us" who destroyed your file.

More actions are expected at the Draft Board, Internal Revenue Service and the Recruiting Center in Evanston. For more info, call the Evanston Peace Center (327- or 475-2260.)

SOME CARNIVAL!

Despite the fact that the Carnival at Calumet Park (Vermont & Ashland) was supposed to be a family fun time, the mood was tense on the evening of June 3. What started out as a minor fist fight between two people turned into a free-for-all for Chicago police and ended with 12 people being hospitalized. After the fist fight, a cop began to club the man who had fallen down. Other cops joined him, using the same tactics of "crowd control." Although this was the only major incident that night at the Park, the atmosphere was heavy the entire evening, with cops walking around with their clubs out, instead of in their belt holders.

"It was really incredible," said one observer. "I mean, this wasn't even a rock festival, where you'd expect that kind of harassment. It was just a family thing—a regular carnival. The police shouldn't act like that—especially with a lot of children around."

THREE PENNY POOP

It's hot and sticky and you're thinkin' of travelin' down to Lincoln Avenue to take in a flick at the good ol' Three Penny Cinema, right? Well, the good ol' Three Penny ain't the good ol' Three Penny anymore. It's been undergoing some heavy changes.

The Three Penny has been leased out to two men from New York who are opening twelve theatres around the country by September of this year. They've leased the Three Penny for ten weeks with an option to buy, which means that, based on how they feel that business has been during the rental period, they can either buy the Three Penny if they want it, or split when their ten weeks are up.

The two men, Rodger Euster and Peter Williams own the Bijou theatre in New York. They're successful there, so successful that they're opening up theatres all over the country this summer and fall, including a theatre in Toronto. They're successful because they have a formula: they buy packages of old movies at a good price and show them in their theatres as festivals, changing the pictures every few days or in some cases every day.

What kind of movies will the Three Penny show? Most of the movies will be pretty good. The next ten weeks will be a Festival of some of the most well known movies out of Japan. But the new management won't show any heavy, political films like the Murder of Fred Hampton, or Fidel, or any unproved experimental films that the Three Penny has been well known for. Unproved films don't jive with the formula, and you can't build a movie empire by throwing out the formula.

The Three Penny has had basically good relations with the community; providing many benefits for community organizations, as well as being a place where people from the neighborhood felt comfortable coming by just to say hello. At this point it's not certain how the management will relate to the community. They seem to understand the importance of the theatre relating to and serving the community, but from what they have had to say it's not clear if they will move on that knowledge in a realistic way.

Many of the people in the community helped the people of the Three Penny last Sept. when they were forming their union. It was that support that enabled the theatre workers to form a union and to win their basic demands. Now, it's uncertain if the new owners will recognize the union. The people at the Three Penny are kind of unsure of their future at this point, and feel kind of isolated. They feel that recognition of the union is crucial if the Three Penny is going to remain relating to its workers and the community in a humane way.

If you want to find out what's happenin' with the Three Penny drop on over and ask some of the people who work there. They need to know that people care, and they know better than anyone else what's going on there; and can give you enough information so you can decide if the new Three Penny Cinema should be supported or not.

Drop on over some warm, sticky evening; it's air conditioned.

—3 Penny Pete

ALL GOD'S CHILDREN GOTTA EAT

Organizations that are trying to affect people to affect change have come to realize that they can best affect people by providing for their most basic needs. Hence the Black Panther incursion into the churches, hence the badly needed free health clinics which are now threatened with being shut down by the city of Chicago. And hence, the free breakfast programs for children on their way to school.

The Black Panther Party has six breakfast programs throughout the city, at the BPP Info. Center, 4233 S. Indiana, at Stateway Gardens Fieldhouse, 3658 S. State, at Our Redemer Church, 6430 S. Harvard, at St. Dominic's Church, 357 W. Locust, at Fairfax House, 135 S. Central Park and at Brotherhood of Boy's Republic 1510 S. Hamlin. The breakfast programs depend on community support of monetary and edible donations. Come the end of the school term, they will instead institute a lunch program as part of their liberation school for the summer. The locations of the liberation school are not definite yet. Persons will be needed to help in the school. Donations of food, money and people power can be taken or sent to either of the two party offices at 4233 S. Indiana or 2350 W. Madison.

Recently, the People's Information Center at 2154 N. Halsted instituted a breakfast program for kids in the area. It has basically been frequented by third-world kids. Apparently white parents in the area are afraid of the communist influence the center will have on their kids. One mother stopped sending her kids after she heard them saying "all power to the people." But the Latin people in the area have a history of being involved in movement activities, and they make up the vast majority of the 30-40 kids that attend each morning before school.

Parents at Fritzi Englestein Free People's Health Clinic wanted their kids to attend a breakfast program, but there was the problem of transportation, as the PIC is out of their neighborhood. So they and People's Info asked Rising Up Angry if they would help coordinate a breakfast program at the Holy Covenant Church on Wilton and Diversey, where the clinic is located. Two weeks ago, breakfast began being served there, and up to 50 kids have shown up each morning from the neighborhood, black brown, white and gray kids. People from the Info. Center, from RUA, and mothers from the clinic serve breakfast.



Breakfast at both PIC and Fritzi is quite a healthy fare. Eggs, one day with ham, the next with hot dogs when I attended, oranges, strawberries, grapefruit, milk, home baked whole wheat bread from the Bread shop on Broadway and dry cereal for those who want it. The kids are slowly acquiring a taste for real bread—many ask for white bread which I did not see while I was there. The Panthers brought extra cartons of milk from their breakfast programs one day, and the kids took one or two to school with them. Some kids are late to school. Some kids are already out of school but come anyway. And PIC is trying to get to know the mothers and when possible the fathers.

For the summer they are planning to have a liberation school, to teach the kids to swim, have political education, crafts, games... For this they need the help of those in the community who have something to offer. If you are interested and can donate yourself, food supplies or money, contact PIC at 2154 N. Halsted, 549-8626.



To the drifters lonely words,
Sing songs of borrowed fate.
From the rafters of explorers,
Songs which cry with hate.
Follow many a wounded child
To try to cross the street,
Falling freely to the noise
of traffic at your feet.

The stripper takes her sequin body
To shop, to feed the cat.
Oh what became of blackman Charlie,
Under tombstone, with tophat.

Play to trap the instained mattress.
Work to play to call
Up the happy devils dancers
Laughing, happy, at the ball.
Forget the fucking happy dancers
If deeds of doers flatter,
And handicapp the first blue flower
With work that doesn't matter.

The stripper takes her sequined body
To shop to feed the cat.
Oh what became of ole man Charlie,
Under tombstone, with tophat.

Sadly growing sanely jealous
The pious pope of grass-stained knees,
And many badly reworked nuns,
Downed with distant fallen trees.
Animal saints in flaunted forests,
Cornivar
Carnivar placid, planting seeds.
Take the mother earth, her fortune,
Then boot her till her mountains bleed.

John Fowler

Everyone suddenly burst out singing;
And I was filled with such delight
As prisoned birds must find in freedom
Winging wildly across the white
Orchards and dark green fields;
on; on; on; and out of sight.
Everyone's voice was suddenly lifted,
And beauty came like the setting sun.
My heart was shaken with tears, and horror
Drifted away....O, but everyone
was a bird;
And the song was wordless; and the singing
will never be done.

Siegfried Sasson

September

Leaves drop
like butterflys.
Carried to
their funeral
by long rivers
or left to lie
in the warm
earth.

Joan McNerney



These songs are sung with words that feel
and sometimes reach the soul
And keep a light from flickering
deep within....
A thought, a pause and my
heart overflows
with sorrow, and joy, and pain

A mind within my mind
A soul within my soul
I laugh, I write, I cry, I see—
I reach for something near
And hold it close to me

These songs are sung for you
with feeling deep inside
Never sleep can stop my hearts own song
Never darkness tears the voice from me
Then if my songs are strong and well
they can bring peace where there is want
and joy where there is sorrow;
and running freely through the meadows
of the restful soul
We can sing

Rita
4-25-69

—Twenty.

Yesterday.
I emerged thru the crust
Of a Neither World. Finding
Rocks from high-rise fossils
Subscriptions (unsolicited) to somebody's ego.
My usage to those painted
Indifferences, lines
Of would-be Miss Amerikas
To metaphysical excusers
Excusing from what has to be done.
Spent, I sit here.
Receiving it all in stride.
Yes, I tried caring and "failing"
These hands tremble from a
For realization
Inner and/from Outer pain is...
But, I will not be fearful again
Of cold minds that draw
Velvet pictures and acid puzzles
That say I'm not really needed
By their games, perfected
Backstabbing sophistications
Today
I am thru the crust
Of a Neither World. Finding
My friends in the shadows of chances
Still on the way.
Tomorrow.
I should be able
Along with each new world growing
To express the past is worn down and over
To bring on a giggle for a ridiculous rise in time
Unknown secrets bedded forever
When I'm dead and
When I'm gone and
Not the next number in a circus of hate
Enduring frauds' Philistine fancies.

Uncle Martin
6-8-71

She sits waiting
alone, so alone
But waiting for what?
cross legged on the floor
stiff and straight
darkness surrounds her
and, like a mother
nurses her
unmoving; she does not stir
time is running
morning dawns
a beam of fresh new light falls upon her window
slowly golden rays find their way
to touch the soft, tender child's face with golden fingers
still no movement
the day grows older
and the child is a woman
the waiting is for a lover
that never will return.

Debbie



Morse Beach in Roger's Park is a traditional gathering place for lots of freaks during the summer—a place for people to come together, meet new people and have a good time. It is also traditionally one of the few places in Chicago where the 11 p.m. beach and park curfew is actually enforced. The Fire Tribe, a later-day self-styled version of early Weatherman, called for a "Youthquake" June 4th at Morse Avenue Beach to defy the beach curfew and show that the parks belong to the people. It was perhaps the first time since the October 1969 Days of Rage demonstration that a group in Chicago had publicised in advance that they were trying to have a confrontation with the pigs.

And surprisingly enough, a relatively large number of people showed up for it—close to 1,000 gathered at Morse Beach that evening. At 7 p.m. there were only 100 present and the pigs gave people leaflets saying that they couldn't hold a rally or meeting without a permit, deface public property or gather together as a crowd to the annoyance of other persons. Rapid Transit Guerilla Theatre put on some beautiful skits. Now there were hundreds of people, who roared approval as the Fire Tribe burned an American flag. At 10 there were close to 1,000 people and a curfew sign was torn down.

Police lines had formed early and gotten people off the beach and into the park. By 10:45 all 3 exits to the park were blocked by police and the sidewalks covered by people. Many people were in the park itself, but a majority of them were on the 4 corners of Morse and Sheridan. Present besides freaks were local jocks who wanted to "beat hippie ass," spectators from nearby apartments, suburban teenagers who had come expecting a rock festival and some self-appointed law enforcers armed with lead pipes which they later traded to the pigs for full-fledged helmets and clubs.

At about 11:05, a plainclothes pig car with 2 uniformed porkers in the back seat drove into the Morse St. turnaround where they were greeted by a shower of rocks and bottles—which sent the car speeding out and quite a few people running from the park. Meanwhile, back at Sheridan around 50 pigs had formed a line and were preparing to clear the park. As they advanced many of the people who had been driven out followed behind them. Chicago's finest entered the park with their clubs flailing.

2 people were arrested by 12 pigs with linked arms running them out. People had been driven into the alleys and back onto Sheridan Road, so the pigs decided after taking some pictures why not tromp a few hippies and see what happens—what happened was that people began to run from the park but soon slowed to a walk and moved back to the park which was now filled with pigs. One more person (a black brother) was arrested by 10 pigs with linked arms.

The cops moved in 4 or 5 more times and then finally decided to clear Morse Avenue while about 200 of them came into the park from the 2 ends. With most of the people standing on Sheri-

THE PARKS BELONG TO THE PEOPLE!



dan Road and it being 11:30 (curfew—do you know where your children are?) a bullhorn was brought out and for a half hour at 5 minute intervals policemen announced that the corners were to be cleared and all curfew violators would be arrested. No one really moved much and 2 more people were arrested. At about midnight most of the crowd had dispersed and the pigs left too. But a helicopter still circled overhead.

During part of the action, the Fire Tribe had barricaded Morse Avenue. Even though they had to retreat, they viewed it as a victory even though "arrests outnumbered their (the pigs) casualties" because it showed that lots of people are ready to move and stand up to the pigs. "White youth," one of them said, "for years plagued with bad dope, apathy, and fear, are ready to move against the empire. Tonight we trashed some pigs and pig cars. One day soon we'll get beyond rocks and bottles." The Fire Tribe has reportedly vowed to return to Morse Avenue every Friday until the beach is liberated.

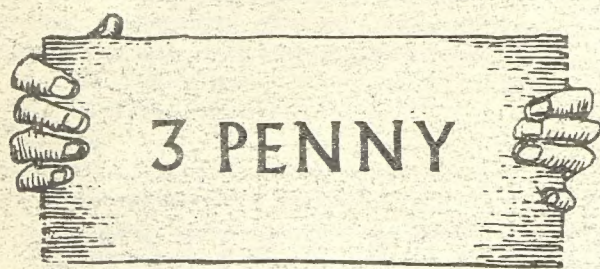
Several cops were hit with rocks. There was sporadic trashing along Sheridan Road and Morse Avenue as people moved from the beach (including some cop cars) and a police call box was dismantled.

A medic who was at Morse Beach treated both a freak brother and an injured pig. The freak, he said, had an open head wound and said he had been clubbed and kicked and kneed in the testicles. It took one minute to get Patrolman Patrick McEnroe to him for medical attention, he said, but "it took 15 minutes to take that bleeding brother to medical aid (after I had made two entreaties to the cops at the wagon.)" One cop dented the side of a medical vehicle with his club as it moved down Sheridan Road. And the medic pointed out that the first wave attack used clubs right away—they were not equipped for gas use. One man who lived on Morse Avenue was searched by police because he let the medic use his water and his phone.

One brother who was present complains that "the June 4th confrontation was hardly a festival of life. Intimidated and resentful, most of us played the game of defining our roles in terms of the conspicuous pig presence, especially the beer bellied men with the straw hats and the shifty eyed student types with the police radios. The day-glo armbands worn by street workers from Looking Glass and Rogers Park Mental Health Center were possibly useful, but they probably should have been left at home with people's authority trips."

The presence of up to 400 pigs, their early arrival and the few arrests made point to one thing—fear on the part of the authorities—a fear they have every reason to have. Summer hasn't started really yet—lots of schools are still in session—and already there have been two confrontations—Lincoln Park two weeks ago and now Morse Beach. The parks and beaches do belong to the people—and the people seem to be increasingly ready to move to make the idea of these areas as liberated territory for the summer a reality.

--from first-hand accounts by Jeri, Bob, Marion Delgado and the medic, collaged by Mr. Natural.



EXTRA! EXTRA! LATE BREAKING NEWS!

After the story on page 3 on the Three Penny Cinema was sent to the printer, the new management fired all the old employees, saying that he thought they were "unco-operative and didn't know what they were doing." He says they really aren't fired—they're just "on vacation"—but it's a strange kind of vacation where you can't go back to work. Workers at Three Penny Cinema are members of the Industrial Workers of the World. The new manager refuses to recognize the IWW as a "real union" saying that they "don't have a charter from the state." Asked whether it wasn't up to the workers to decide what kind of union they had, he says that "this is a legal question." Readers of the Seed are advised to regard the Three Penny Cinema as a scab theater and not patronize it. Negotiations between management and the workers will start Monday June 14th. Future editions of the Seed will report on what else happens. In the meantime, don't go to Three Penny Cinema.

BENEFIT

FOR

INDUSTRIAL WORKERS OF THE WORLD

✱

SHADOWS OF KNIGHT

SPIDER BOOGIE BAND

✱

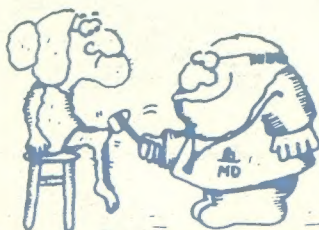
STARTING AT 8:00

I.W.W. HALL 2440 N. LINCOLN AVE.

1.



2.



3.



“PLEASE HELP ME, DEAR DOCTOR.....”

The American Medical Association has declared for years that American medicine is the best in the world and that we are the world's healthiest nation. But for a nation which boasts of the best medicine in the world, the U.S. record is strikingly bad.

Infant mortality is the most often used yardstick for comparing health care in different countries because it is directly affected by many things that reveal the nation's health standards--maternal care, living conditions, sanitation, pediatric supervision and medical care in the first year of life.

In 1950, the U.S.'s mortality rate ranked fifth among the nations of the world; in 1961 it was eleventh, in 1967 it was seventeenth and now it is twenty-second. The infant mortality rate for whites is 19.7%--for non-whites it is 35.9%. In Harlem it is 43%.

U.S. life expectancy is less than in England, Holland, Sweden, Norway, Israel, New Zealand and Canada. We have fewer beds for our population (a ratio unchanged since 1934) than many "underdeveloped" countries. Fifty years ago, there was one doctor for every 568 Americans, now there is one for every 709. In order to maintain this, there would need to be 15 new medical schools--something that is not in the offing.

The widening health gap--between what is known and what is done--is striking. A few years ago, a quick, simple and painless way to detect uterine cancer in the early stages (when it is 100% curable) was discovered. The pap smear. When 265,000 women in Louisville, Ky. got yearly pap smears as part of a test, there was no single case of cancer. Yet of the 58 million women in the U.S., fewer than 10 million have the test yearly. Recent studies by the National Committee on Chronic Illness disclosed that 50% of significant

illness in the total population during a given year is not medically attended.

Columbia University School of Public Health conducted several studies that showed, among other things that:

*of 60 hysterectomies, 20 were judged absolutely unnecessary and the "advisability of the operation in another 10% was seriously questioned."

*of 13 primary Caesarian Sections, serious doubts were raised about the necessity of the procedure in 7 of the cases.

*Surgical performance was as bad as judgment--it was labeled "poor" in 20% of the cases, and only fair in 26% of the cases.

*Only one third of the doctors who performed surgery or gave treatment were qualified specialists.

It is estimated that 9,000 people a year die in the U.S. from unnecessary operations and surgery performed by unqualified doctors.

In one New York City hospital last year, 84% of all surgery was done by unqualified doctors. In the U.S. it is estimated that between 22 and 33 % of all surgery is done by GPs and unqualified surgeons.

Why are so many unnecessary operations performed? In many cases, the shocking answer is simply: Money. In one hospital, during a specified period of time during which the entire staff of gynecologists were on fixed salaries: 26 hysterectomies were performed. In the same hospital during an equal period of time when the entire staff of gynecologists were paid a fee for each operation, 130 hysterectomies were performed. The only conclusion that can be drawn is that many members of the medical profession are more than willing to butcher patients on the operating table and let them die needlessly in order to make a buck.

Only 17% of New York Hospitals meet the full requirements of the U.S. Public Health Service.

The income of doctors keeps rising. Doctors are in the top 1% of the nations income bracket. Their earnings have risen 500% since 1936, to an average of \$25,000 to \$40,000.

Thru its prerogatives of hospital accreditation, inspection of and power over medical schools, intern and resident training programs, and its Washington lobby, the AMA effectively controls how many doctors we have, their training, the costs of care, how medicine is practiced, and government health policies. It has a \$25 million a year budget, a 900 person staff, and its Washington lobby is conceded to be one of the most effective in the history of this country. 75% of the nation's doctors are in the AMA.

The AMA has opposed almost every measure suggested to expand the distribution of health care or facilitate its payment. They have opposed public health vaccinations against diphtheria, venereal disease clinics, health insurance of any kind, group practice, Social Security, federal grants for mother and child welfare programs, free distribution of Salk vaccines to name a few...

Ironically, those who are supposed to know the most and care the most about our health couldn't care less--while the sick and dying of our nation have to limp across the television screens to beg for a few pennies for charity, thousands of doctors line their pockets with the harvest they make of human misery.

It is in response to conditions like these that 126 free health clinics have been organized in America over the last few years, to put into practice the simple but very radical principle that health care is a human right.

—LNS

CHICAGO FREE HEALTH CLINICS

PEDRO ALBIZU CAMPOS HEALTH CENTER--2353 W. North Avenue--operated by Latin American Defense Organization. Open Tues from 6 to 10 p.m. and opened on Monday to provide prenatal care. Serving only the Spanish speaking community.

FRITZI ENGELSTEIN FREE PEOPLE'S HEALTH CENTER at Holy Covenant Church, Wilton & Diversey. Monday and Wednesday from 6 to 9 p.m. and Sat from 1-4. 348-8578.

Chicago Health Struggle is a bi-monthly newspaper put out by a board of representatives of the free health clinics. \$2 for students and community people, \$2.50 a year for professionals. 1525 Wicker Park, 252-0776.

SPURGEON "JAKE" WINTERS FREE PEOPLE'S MEDICAL CLINIC--3850 W. 16th St. Operated by the Black Panther Party. Open Monday from 2 p.m. to 5:30 for Gynecology, Tuesday from 6:30 to 9 p.m. for pediatry, Wed- community meetings at 6:30, Thursdays from 6:30 to 9 for gneral medicine and psychiatry, Friday from 6:30 to 9 p.m. and Sat. from 12 noon to 3 p.m. for general medicine. 522-3220/1/2.

ALICE B' HAMILTON MEDICAL CENTER--presently offers pregnancy testing. Operated by the Women's Liberation Union. 929-1790 or 935-0364.

DR. E. BETANCES FREE PEOPLE'S HEALTH CENTER--834 W. Armitage. Operated by the Young Lords Organization. For hours, call Alberto Chavira at 348-4091.

YOUNG PATRIOTS UPTOWN HEALTH SERVICE 4403 N. Sheridan Road. Open from 7 p.m. Mon, Tues and Thurs. Sat from 10 a.m. to noon for children only. 334-8957.

BENITO JUAREZ COMMUNITY HEALTH CENTER--1831 S. Racine. Open Monday and Tuesdays 1:30 to 3:30 and Wednesdays from 6 to 10 p.m. 243-4844.

ENGLEWOOD COMMUNITY HEALTH CENTER--140 E. 62nd Street.

All these clinics have limited resources--only use them if you really can't afford a doctor.



Question: When is a public hearing not a hearing?
Answer: When what is said makes no difference at all.

In the Kafkaesque setting of Chicago's city council chambers at LaSalle and Dearborn, several hundred Chicagoans outraged by the city's desire to close down the free health clinics sat thru a full day's worth of hearing-charade Tuesday June 1st. A hearing-charade that could have been very comic if it wasn't in fact so tragic.

Presiding (in no uncertain terms) and obviously very proud of the fact was Alderman Claude Holman. When the city council committee on health met earlier last month, and these same hundreds of outraged people showed up to testify, Holman changed the agenda, denied that he had done so, and quickly ended the meeting by shouting "Long Live Mayor Daley!" This time, he wanted to get it over with.

The first person to testify was Commissioner Murray C. Brown of the Board of Health. The same Board of Health that can't do anything about overcrowded conditions at County Hospital, or the rising infant mortality rate or the incredible VD pandemic. He wanted to make sure that the Board of Health could inspect the records of the free health clinics, license them, and inspect the quality of their service. All to "protect the consumers" of course. He admitted that the only unlicensed clinics in the city he knew of were the free clinics--but denied that the proposed ordinance was directed against them. He said patient records would have to be looked at to make sure "adequate records" were being kept. And he proposed an addition to the ordinance that would prohibit the Board from revealing private medical records to police or precinct captains without--get this--a court order.

The real direction of the ordinance was clear. The city feels threatened by the free health clinics. And by the fact that it is primarily political groups like the Black Panther Party, Young Lords, Young Patriots, etc. which are running them. So it wants to close them down. The Board of Health will attempt to deny them licenses. The new law allows them to "adopt rules and regulations relating to the operations of dispensaries (clinics) as it shall deem necessary." In other words, anything they want.

More than 30 witnesses testified in opposition to the ordinance. They included doctors, volunteer staff and patients of the free clinics, representatives of the Northwestern University medical students, the Uptown Center Hull House, Planned Parenthood Association, the Medical Committee for Human Rights and the Urban Training Center for Christian Mission. They all said that inspection of the medical records violate patient's right to privacy and is a breach of medical ethics--and that the fact that it was only the free clinic's records that would be inspected meant that there was one law for the rich and another for the poor. Those who could afford to go to a private doctor would not be subjected to the same treatment. Lots of people didn't believe the Board of Health when it said that they wouldn't reveal medical records. "I believe they're saying they have a lack of trust in the Board of Health," one alderman astutely observed as the catcalls and hoots rose around him.

Even putting aside the question of trust in the Board, lots of people felt like they didn't want the Board itself to see private medical records. And in a country where courts last year failed to grant not one single request (out of 30,000) by the government for a wiretap, it was easy to see just how meaningless the requirement of a court order was.

Holman consistently ruled witnesses out of order, yelled at the galleries not to applaud or comment. And finally recessed the hearing for ten minutes, telling the audience that "it's up to you whether or not the hearings continue today--they will if you're quiet. You can stay if you're quiet. If not, we'll adjourn. You are welcome to stay, you are entreated to stay, and you are **COMMANDED** to **RESPECT** the committee," he shouted.

After the recess, things quieted down a bit until he had one doctor ejected for insisting upon speaking in his proper alphabetical order. Holman constantly threatened to clear the galleries, and after the first recess, pigs abounded in the chambers. One pushed a member of Rising Up Angry down the steps outside the chambers as she watched them eject the doctor.

The President of the Residential Homes Association of Cook County objected to a requirement that they hire a certain number of registered nurses per patient--since they were not allowed by law to give any nursing care--and there was a terrible shortage of nurses already at Cook County Hospital. It was just another example of the Board of Health being out of touch with reality.

Dr. Quentin Young of the Medical Committee for Human Rights testified at one point--and noticed that almost nobody on the committee was listening to him. Several aldermen were talking to each other, one was reading some papers, some were just staring at the wall away from him. "I'll resume talking when I get someone's attention," he said, not unreasonably. Holman stopped talking, looked up at Dr. Young, banged his gavel and shouted "next witness." After a bit of protest, Dr. Young was allowed to continue. But with little more attentiveness from the "servants of the people" who masqueraded as the city committee on health.

Two members of the committee, Anna Langford and Leon Despres, stood up against the city machine. Hyde Park's Despres asked Brown several penetrating questions, but got back scanty doubletalk answers. Black alderwoman Langford listened sympathetically to witnesses, was polite and asked intelligent questions. When she objected to the Corporation Council (who wasn't a member of the committee) asking questions, Holman overruled her. "You're not the whole committee," she yelled. "I'll ignore you," he said. "I'm gonna keep objecting," she yelled. "I'll ignore you for the next four years," he said, making it clear how little influence or power an anti-machine alderman can have if they don't play by the rules.

Two supposedly anti-machine aldermen, apparently working in tandem, put on a shameful display of what it meant to "play by the rules." Careful never to offend or challenge Brown or Holman, Alderman Bill Singer and Dick Simpson, neither a member of the committee, tried to find a "compromise solution." They consistently asked opposition witnesses if this that or the other amendment or addition wouldn't sat-

isfy their objection. In other words, wouldn't it be okay to let the city close down the free health clinics if only there were some paper additions or "protections" added into the law?

The committee capped off the afternoon's testimony by having Chicago's finest beat David and Kit Kimatsu (both of the Young Patriots) out of the hearing. Then they took a 7 to 2 vote, as everyone expected and recommended the ordinance. Democracy in action.

All the clinics are determined to fight to stay open, to keep serving the people by providing free quality health care. "We expected them to pass this law," one clinic volunteer told us, "the struggle will go on at the clinic level."

A few doctors have evidently been intimidated by the city's moves and stopped showing up. "It's weird," another clinic staffer told us, "they just don't come back, they never talk to us about why." Why is evidently fear about their own licenses, or their jobs elsewhere. But by and large the clinics have been able to carry on.

What they have been carrying on with is a new kind of health care for Chicago's people--free, treating patients with dignity, and following up. They have done much-needed preventative work, which the Board of Health refuses to tackle--doing door to door urinalysis for urinary tract infection, TB tests, eye screening programs (providing glasses when needed) and checking back with patients to make sure that they are really cured. In addition, the Black Panther clinic has started a program of testing for sickle cell anemia, a blood disorder that may affect as many as one out of every ten Black people. This action has led to shaming the board of health into finally at least talking about a program on this disease--something that thousands of deaths could never do.

Dr. Eric Kast, assistant professor of medicine and psychiatry at the Chicago Medical School, helped organize and has worked in the Panther health clinic for 18 months. He says that "people trust the Spurgeon Winters Free Peoples Medical Care Center more than any other medical institution in the area because of its non-bureaucratic structure and its immediate free confidential medical services." He is sure that city inspection "can only have a negative effect on this trust."

A letter the Seed recently received from the staff of a Board of Health clinic, in contrast, said that "many of the Board's own clinics do not meet the standards they would impose on others. Some even lack running water; for example, Station 9 (pre-natal) where the gynecologist cannot properly clean his hands between vaginal examinations for V.D." At the monthly staff meeting of Station 15 on May 14, the staff "expressed feelings of discontent and disgust at having to work in a clinic with such dirty floors, washrooms, walls, kitchen, curtain partitions." They wanted adequate garbage collection and repair of peeling and leaking walls and "regular scrubbing and waxing of floor, at least monthly." They wanted action on the building code violations they reported repeatedly "but without any response." Physician heal thyself? The Board of Health, they concluded, is not the proper agency to regulate anybody else.

With VD an increasing problem, the Board of Health maintains only one clinic in the whole city to deal with it, and as anyone who has been there can tell you: often you get improperly diagnosed, and very, very often you don't get cured. The city saves money by giving you only half as many units of penicillin as you need.

In the face of all this, the city council passed the Board's requested ordinance Friday, June 11th. Within ten days, it is possible that the city will move on some or all of the clinics.

What can you do? All the clinics need money desperately for supplies and other expenses. You can donate directly. Or you could give a pint of blood. Arrangements have been made with the Chicago Blood Donor Service to credit to a special account \$14-15 for each pint donated. Go to the Blood Service at 2050 North Clark, Monday-Saturday from 8:30 to 4:30 p.m. or till 7:30 p.m. on Thursdays. Explain that you intend to donate blood in care of the Student Health Organization Account.

The clinics could also use more volunteer doctors, nurses, medical students or just plain people interested in helping their brothers and sisters get healthy and stay healthy. Call one of them up and find out what is needed.

And get yourself and your friends and family ready to act when the city tries to close them down.

GAY OPPRESSION

Gay liberation is inherently revolutionary.

Most of homosexual oppression, and the oppression all society receives as feedback, grows from the assumption that people are inborn heterosexual. That is acknowledged as false by even the most pig shrinks by now--now that the sexist societal structures are no longer dependent on the assumptions that bore and nurtured them. They have created a life of their own, and a justification of their own; sexism is necessary to protect the structures built on it.

On that postulate of inborn heterosexuality is based the next step in the invention of homosexual illness: homosexuality is a misdirection of natural heterosexuality. (The homosexual doesn't really dig those of her or his own sex, you see; she or he hates or fears the opposite sex.) Growing from the same postulate is the weird idea that to be homosexual one must identify with the opposite sex. Some pig mentalities even build on both these contradictory fantasies.

With the assumption of inborn heterosexuality come the assumptions of whole package deals of inborn traits of women and of men. Everyone by now recognizes these as programmed role-playing. The recognition hasn't much weakened their rule. If you challenge their tyranny, you're "confusing gender identity." (No normal person would question her or his normal roles, so your failure to adjust is latent homosexuality--keep your place!) To maintain sex roles, heterosexual standards had to manufacture artificial definitions of male and female. A "real man" and "real woman" are not so by their chromosomes and genitals, but by their respective degrees of "masculinity" and "femininity" and by how closely they follow the sex-role script in their relationships with individuals and society. Heterosexual "normality" demands all-or-nothing outlines of "masculine" and "feminine" and denial of half the self.

Sex roles are so institutionalized that "normal" heterosexual relationships are so unequal, so exploitative, so possessive, so noncommunicative, so manipulative, so competitive, so non-respectful, so tied up in power struggle and wish fulfilling roles that a ridiculously unloving standard of love is accepted. Thru what Shulamith Firestone calls "privatization" society isolates people, coopts them into believing it's all a matter of individual solutions and into futilely trying to build less inhumane variations within the anti-human institutions. So one believes that her or his frustration, insecurity, and alienation from his or her own body and emotions and from other people are due to her or his own personal failure rather than to universal oppression that reaches to the roots of experience and consciousness. Our society restricts love to sexual and parental "love" actually judging it by the degree of its exclusiveness and possessiveness (the virtue of monogamy). This makes love cruelly competitive and isolates people by channeling one's need to love as narrowly as possible.

Sexist oppression became so integral to society that it has to protect the structures from those who threaten it. Among these threats are homosexuals, whose oppression is used as a weapon against other rebels (You don't dig rape? You must be a dyke.") The sexists define "normal family environment" as what they fantasize produces heterosexual children. The children of a family that "fails" (to conform) might at best turn out "maladjusted" to roles or to the regimentation and dehumanization of the larger class society. (Notice that once you've gotten this far, you can forget the false initial postulate of inborn heterosexuality. In fact, recognition of sexual orientation as learned and acquired comes in handy at this point: look how easily you can fuck up and make your kid queer! Watch your step and know your place!) Hetero chauvinism has not only been internalized in homosexuals interior. It has refused to believe that a love-sex relationship (or love) could exist between two human beings of the same sex. (Hence the myth of "gender confusion.") So it tried to ensure they could. It went to the process ensuring that with the love-sex relationship, society protected sex roles from homosexuals not only by quarantining them only by open persecution, but by watching and censoring sexual relationships the same as usual. In the end, the exploitation and non-respect of homosexuals

for heterosexual relationships so that no truly homosexual relationships could be. (Some have anyway.)

Homosexuals, like other oppressed minorities in pre-liberation consciousness, long accepted subhuman status as deserved. They dutifully imitated heterosexuals--their relationships crippled by the projected self-contempt of the oppressed--and accepted heterosexual values, which have created the infamous homosexual misery and self-hate.

A gay person who accepts straight standards will associate "masculinity" with men and "femininity" with women. He or she will accept labeling of many of his or her feelings (which have nothing to do with being gay--just being human) as characteristic only of the opposite sex. He or she will accept that there are only the straight's alternative's--mutually exclusive "manhood" and "womanhood." Thus has sexist brainwashing actually created a correlation between homosexuality and transsexuality. Tho' "gender identity," being entirely artificial has little to do with sexual orientation, this is another way gay oppression is used to keep people in line. Anyone should be allowed to integrate her or his personality. But by straight standards, a person cannot like certain modes of appearance for their own sake, or give rein to some aspects of his or her personality, without violating her inborn sex-determined tendencies toward different appearances, interests, emotions, etc., and therefore identifying with the opposite sex and therefore being homosexual and therefore sick.

The oppression of women and that of gay people are interdependent and spring from the same roots but take different forms. Women and children are oppressed by how they fit into the sex-class structure. Gay people are persecuted because we don't fit into that structure at all. Every effort has been made to exterminate us. (Thus isn't to say that gay people are "more" oppressed than women or vice versa. It is counterrevolutionary to try to rank oppressed peoples in the order of the viciousness of their oppression, or to claim that one liberation movement is more important than another.) It was simpler in past times, when deviation of many kinds was "sin." Past societies did not kill deviates for amusement, or because they were less enlightened than modern societies which persecute nonconformists with the label "sick." (This was made easier after Freudian psychoanalysis started explaining "normal" behavior in terms of the "abnormal." Heretics are persecuted today for the same reason they were fifty centuries ago: they are a threat.)

But individuals refusing to keep their place do not equally threaten a class structure (whether it be of economic class, sex, race or whatever.) It can be easier afford to allow an individual from a lower stratum try to enter upper strata than vice versa. This reinforces the preeminence of the ruling group and keeps the oppressed divided and competing. For he or she must concede the superiority and desirability of the upper stratum. She or he must "work within the system," thus conceding the validity of the system. He or she must gratefully acknowledge that he or she is being generously permitted to work up from her or his inferiority, not being unjustly pushed down (that's called "bootstraps") And she or he must reject identity as one of the oppressed, blaming the oppressed for their oppression ("I made it--why can't they?") and presenting herself or himself as the superior exception to them. (These qualifications distinguish the Uncle Tom who is climbing from the "uppity nigger.") Role-transcendence that does innately threaten a hierarchy is a member of the higher strata descending, renouncing identity and relinquishing privilege. This denies the superiority and weakens the position of the ruling group, and represents the loss of key domination-psychological--as does the greater threat of solidarity and pride among the oppressed.

Women are ignored and invisible outside specific realms: homosexual women, as anomalies within the mass of women, could also be ignored. For sexism has homosexual women from the rest of womankind--partly by the scare value of the label "homosexual" and denial of the "definitions" of female-ness to homosexuals.

Anti-homosexuality is necessary not only to keep women in women's place, but to keep women divided and competing--and then down with women's liberation.

But sexism trapped itself into much greater vulnerability to the very existence of male homosexuality. Sexism has sought to keep the sex-role structure, like other class structures, vertically one-dimensional. It was to conform to this, to keep the structure rigid, that the confusion of homosexuality with transsexualism (i.e., changing class) was necessary. Lesbianism can hardly be called "working within the system," and it doesn't tend to raise a person's status. Yet male chauvinist fantasy considers lesbianism women's trying to be men (or sour grapes after rejection from the sex-role structure.) This somewhat neutralizes the threat to male supremacy that homosexual women's not needing men represents. Male homosexuals, however, have partly abdicated male privilege (tho it wasn't voluntary, which is why male supremacist values still infect some homosexual men.) So homosexual men are actively, openly persecuted by straight male society. The persecution is a magnification of straight men's insane reactions to the fear of their own homosexuality--and of anything else within them, such as the "femininity" they attribute to homosexual men, that might imperil their power and privilege.

Sexism's vertical one-dimensional class structure is also why any deviation from "normal" interests, feelings, etc., for one's sex is often attributed to transsexual tendencies (thus homosexuality). This is a major reason for the personality-typing of gay people. It is also why, for example, women's liberationists are accused of trying to be men, and why terms such as "faggot" are thrown at a boy who doesn't suppress his "feminine" interests or characteristics. A "feminine" male threatens other males by in effect partially renouncing privilege, and thus threatening their own privilege not only by mirroring a suppressed part of them but by weakening male ruling-class position. So, as a defense of male position, he is separated from his maleness--"not a real man." Male supremacy is directly responsible for the more active persecution of male than of female homosexuals and transvestites.

So its even more important for society to compel men than women to suppress half of themselves. It's even more crucial to keep men than women divided--to keep men from loving anyone--especially each other and themselves. (This is why it has been a key part of homosexual oppression to keep homosexuals from loving themselves and each other. Sexual relations don't ensure love. But the prohibition among a given group of physical relations--to the point of attaching guilt and shame to touching--effectively prohibits love.) Without sexism's isolation and anti-love, there would not be the emotional insecurity and self-hate that necessitate ego-tripping power-tripping, and money-tripping. No other ruling class depends on division among itself. For all oppression (starting with that of women) depends on division among men--on men fearing, hating, seeking to dominate and trying to destroy each other--which in turn depends on male supremacy.

Gay liberation cannot be achieved internally within male supremacy and other sexist values remain within gay people, nor can it be achieved externally while sexist institutions remain intact. The extent to which a gay liberationist is unaware of sexism in society--or in liberation--is the extent to which he or she is ineffective as a gay liberationist. For to that degree has he or she accepted and assimilated the all-pervading sexism as natural and deserved--made it his or her own. To that extent he or she cannot be a revolutionary gay liberationist--only an advocate of gay rights who is incidentally pro-revolution. For gay people have evolved an apparently independent oppression--as another victimized minority, in psychological and geographical ghettos, seemingly isolated from the role-immprisoned society yet both imitating and feeding it. So he or she can fight for gay rights--no more job discrimination, relatively fair trials, no more police harassment, etc. It's possible to gain such things within the system, which can make concessions (painkillers) for the oppressed, to soothe the pain. So that's a potentially productive front to work on. But gay liberation won't be achieved there. And it won't if it doesn't depend on our public relations job with the system. To get some rights granted by our oppressor is not gay liberation. To persuade straight society to tolerate a bit more unabashed deviation within the framework of sexism is not gay liberation.

The dependency of male privilege on "masculinity" and male role-playing is the means by which sexist "normality" requires men to "prove their masculinity" by obsession with acquisition and with power, whether on the level of the sexual or international. Male values are societal values in male-dominated society, and "masculinity" tripping is the anti-human values of the death culture.

This principle is related in a complex way to the anti-sexist revolution. Though women have less freedom within their roles, men have less freedom to transcend their roles. Individual women have gained progress in the "man's world" (whether business, the arts, or the male pseudo-movement) by accepting male values and goals and disowning their sisters-by being exceptions. Women have been more effectively divided than any other oppressed people. Instead of sharing exclusion from the dominant culture, women are psychologically isolated from each other, intensifying the division of the competition and projected self-hate of the oppressed. Kept individually dependent on men, women have no culture or ghettos as a framework within which to build autonomous self-identification. Women are suspended between blatant discrimination and the anesthetizing dehumanization that Robin Morgan calls "patronizing pedestalitis." The proper being for a woman is as an appendage (as ornament, toy, alter-ego, parasite, burden, or slave) to an individual of the oppressor class—her identity defined by that relationship. Women are "both marginal and fundamental" in Juliet Mitchell's words—marginal in participation in real life and fundamental to social structures. In effect, women are assimilated, without the concessions given when assimilation is a defense measure.

It forbids touching without sexual overtones. It enforces as "morality" fear and disgust toward the body and physical sensation, and the divorce of sexuality from the rest of being. Thru competition toward a uniform beauty (especially for women, a commodity whose value is determined by physical appearance), it denies the magnificent, uncompetitive beauty innate in everyone's individuality. All this and more were built from the sex roles and necessary to maintain them, whose origins were in reproductive functions and in the long-ago necessity for all sexual activity to be channelled into reproduction. It grew with a religious tradition tailored—for an ancient, barbaric society—to keep stability of a family-tribal structure. The sex roles constructed a blueprint for modern oppression: the family structure defining children and wife as property of a head male; an economy based on competition, power struggles, inequality, exploitation, and isolation, whose patterns of caste were extended to build racism and other chauvinism; a culture which places crucial value on "masculinity" (translated into possessions, force, domination, and ultimately militarism and imperialism) which determines the ruling class of the sex-class system (and, ultimately, of the economic class system); a society in which people must perceive each other as threats, believing that they cannot have something without its being denied someone else, and vice versa (which is made reality in our economic system). Genuine love is dangerous to an economy based on people destroying one another.

The impoverished categories of gay, bisexual, and straight, male supremacy, programming of children, ownership of children, the nuclear family, monogamy, possessiveness, exclusiveness of "love", insecurity, jealousy, competition, privilege, individual isolation, ego-tripping, power-tripping, money-tripping, people as property, people as machines, rejection of the body, repression of emotions, antieroticism, authoritarianian antihuman religion, conformity, regimentation, polarization of "masculine" and "feminine" categorization as male or female of emotions, abilities, interests, clothing, etc., fragmentation of the self by these outlines, isolation and elitism of the arts, uniform standards of beauty, dependency on leaders, unquestioning submission to authority, power hierarchies, caste, racism, militarism, imperialism, national chauvinism, cultural chauvinism, class chauvinism, adult chauvinism, human chauvinism, domination, exploitation, division, inequality and repression as cultural and politico-economic norm; all manifestations of non-respect and non-love for what is human (not to mention of animals and plants)—maybe even up to private property and the state?

Gay is good if we declare it so. Gay can be a force for ultimately everyone's liberation if we recognize it as such. Tho to us as individual gay people gay represents potential for love with equality and freedom, that's only the first level of gay is good. After all, the imprisoning, artificial labels of gay, straight and bi would be meaningless without the sex roles and "correct gender identification" and isolation and channeling and anti-humanism that sexism imposes. (As Judy Gahn said, "If anyone were allowed to fall in love with anyone, the word 'homosexual' wouldn't be needed.") A higher level of gay is good is as a tool to break down enforced categories and roles. For sexism was the founding oppression

—the original inequality, the original domination, among people, the original relating to people as property, the original rejection of humanness. And sexism has remained within people to fuck up their efforts to build collective societies, both abroad and in Amerika's own freak communities. The individual's relationships with other individuals, in the erotic sphere and in other areas, creates her or his relationship to the world. The society's relationship to love and to sexuality and to all human interaction builds the patterns for the economic system, the political structure, and the culture—which in turn set patterns for individual self-relations and relations to other human beings. The personal is the political, the economic and the cultural. Gay is essential to the revolution.

Gay Liberation Front/Chicago
Third World Gay Revolution/Chicago.

HAVANA (LNS)—The First Congress on Education and Culture which met here recently has labelled homosexuality "pathological" and has formulated the most overtly anti-homosexual policy in Cuba's Communist history.

The Congress, attended by Fidel Castro and other high government and party officials, was a meeting of thousands of Cuba's educators to decide the political and educational policies to be followed in Cuba in the coming years.

"All manifestations of homosexual deviations are to be firmly rejected and prevented from spreading," according to the Declaration of the Congress. The Congress proposed that homosexuals be transferred out of any organization where they could have any direct influence on Cuban youth "through artistic and cultural activities." This means closing off the one area of Cuban life where homosexuals have previously been tolerated—the arts.

The Congress called for "severe penalties" against those who "corrupt the morals of minors, depraved repeat offenders and irredeemable anti-social elements."

This statement has been angrily criticized by radical homosexuals in the United States. The Gay Committee of Returned Brigadistas, a group of homosexuals who have worked in Cuba on various Venceramos Brigades, denounced the new policy:

"The anti-homosexual policy of the Cuban government does not simply fail to include gay people in the revolutionary process—it specifically excludes them from participation in that process and the right to self-determination. We have been told that it is reactionary for us to criticize and condemn our oppressors when they call themselves 'revolutionary' or 'socialist'. A policy of ruthless and incessant persecution of gay people is contradictory to the needs of all people and such a policy is reactionary and fascist."

"We call upon all progressive people to join our protest against this reactionary policy and to make their feelings known by writing to the Cuban Prime Minister and First Secretary of the Communist Party in Havana."

CIVIC CENTER KISS-IN!

On April 30, Richard Chinn and John Cantrell got off a bus at Washington and State. As they parted they gave each other a brief kiss. For that they were arrested and charged with disorderly conduct, public indecency, and "lewd fondling" and were released on \$1000 bond each.

The trial of Richard and John is set for Friday June 25th at 9:30 a.m. at 11th and State.

The Gay Liberation Front planned to protest it by a picket and kiss-in at noon on June 25 at the Civic Center. Men Against Cool asked to co-sponsor the kiss-in. It now appears sure that the kiss-in will be co-sponsored by many groups in Chicago's anti-sexist movement—including gay liberation, women's liberation and men's liberation groups. At this writing most of the groups have not yet had meetings to formally approve their co-sponsorships. GLF will also have a rally at noon, Monday, June 28th at the Federal Building plaza to commemorate the second anniversary of the Stonewall Riots that marked the founding of gay liberation. For more information on these actions, call GLF at 472-2467.

GAY PRIDE WEEK CALENDAR

Thursday, June 17—WSNS TV Channel 44, 11:30, movie "Gay and Proud".

Friday June 18—Three and a half hours of movies at the Gay Alliance Community Center, 171 W Elm. Donation. Showing "King Kong", "Son of Kong", "Phantom of the Opera," and "Lost World".

Saturday, June 19—Gay Art Fair at 171 W Elm, 12-7pm, and Folk Dance at 8:30.

Sunday June 20—Boat Cruise, 6:30-11pm, on Lake Michigan. Dancing, Buffet dinner, etc, donation \$8.50. Also Workshop on Gay Life Styles (communes, etc), 7:00, 171 W Elm.

Monday, June 21—Parents rap—"What Parents Always Wanted to Know About Homosexuality but Were Afraid to Ask", at the Lincoln Park Presbyterian Church, 600 W Fullerton.

Tuesday, June 22—"Religion and the Homosexual", 171 W Elm. At the University of Ill Circle Campus, Workshop on: Bi-sexuals, Third World Gays, Transexuality, 6:30-9.

Wednesday, June 23—Workshops on Legal Forum, Sado-Masochism, Gay Youth, at Circle Campus, 6:30-9pm.

Thursday, June 24—Womens Workshop at 7pm, and Jack Baker (Pres of Minn Student Ass) speaks on Gay Marriages at 7pm, both at Circle Campus.

Friday, June 25—GLF Rally at the Civic Center, 12-2pm. Sensitivity Group at Circle Campus, 7:30-10 (closed after 7:30). Gay Dance at the Illinois Room of Circle Campus, 9pm-1am.

Saturday, June 26—Gay Picnic—Ned Brown Forest Preserve, Grove 9, Busse Woods, Elk Grove Village. Cars leave 171 W Elm at 10:30am.

Sunday, June 27—Gay Alliance Brunch at the Gay Community Center, 171 W Elm, 9:30-11am. Gay Parade (climax of Gay Pride Week Celebration). Assembly at Diversey Harbor Parking Lot, 1pm. Step off time at 2pm. Route: from Diversey to Clark, to LaSalle, onto LaSalle Extension Drive for disbanding in Lincoln Park. Free Forum for a Gay-In. The parade is a celebration, not simply a march. It will have floats, decorated bikes, cars, etc. All are invited to participate.

Monday, June 28—GLF Rally at the Federal Building, 12-2pm.

For more information call the Gay Pride Celebration Committee, 171 W Elm, or 664-4708, ask for Barb or George

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SOMETHING IS HAPPENING HERE AND..

It was a week ago last Monday. About 10 in the morning there was a knock on the door. I asked who was there and a voice on the other side said, "Dew."

"I don't know anybody named Dew," I said.

"This is Dew. Is Jim there?"

And I said it again, "I don't know anybody named Dew." Then they said this is the police, open up. I was kind of half-asleep, and I didn't have any clothes on so I sort of stalled around for a few minutes and got some clothes on and tried to wake up.

Then I opened the door without unhooking the chain. There were four FBI agents standing there. I asked them if they had a warrant. They said no, they had a subpoena.

I had to go through this whole thing of identifying myself—find my wallet or some piece of identification that showed I really am Jim Rutherford. I tried to explain to them that I couldn't find my wallet but it wasn't likely that I'd be lying. I'm not that desperate to get a subpoena.

Then there's this whole ritual about the subpoena and how it's got to touch you. It can't come in the mail. It's got to make physical contact with your body. So he reached out and brushed my hand and gave it to me and then I was officially subpoenaed before the Federal grand jury of New York.

—Jim Rutherford

And with that, Jim Rutherford found out that he had been selected by the FBI to join the rapidly expanding coast to coast family of Movement folk who will face jail sentences under the new Omnibus Crime Act if they refuse to help a new wave of Federal grand juries to mount a major attack on the New Left.

Embarrassed by its obvious failure to capture underground leftists—the FBI's Ten Most Wanted List has swollen to 16 names—the Justice Department has now set up six grand juries in major cities across the U.S.

The grand juries meet behind closed doors. The press, the public, and even the witnesses' lawyers are forbidden to attend the proceedings. And if a witness is granted "limited use immunity," refusal to answer every question can result in a jail term for the life of the grand jury, possibly over a year.

The new drive, captained by Guy Goodwin, a Justice Department prosecutor who jets from grand jury to grand jury, may yet prove highly unconstitutional. But within the last few weeks, three grand juries—in Washington, Detroit and New York—have begun sitting. They appear to be interested in tying the Capitol bombing together with the Mayday disruptions and other local and national Movement activities.

Just before Mayday, the Federal grand jury in Seattle kidnapped Leslie Bacon, one of Mayday's rock festival organizers from Washington. She was held incommunicado for several days and finally was allowed to consult with a single lawyer who unfortunately refused to pass along the advice of Movement lawyers who asked him to tell Leslie not to talk. She talked, thinking she had nothing to hide, and that she certainly had nothing to do with the Capitol bombing which the Seattle jury was supposedly investigating.

The next day she realized her mistake. Weeks later, people she mentioned quite incidentally (like Jim Rutherford) are getting served with subpoenas. She also mentioned the New York Family Trust, a group with five people now in jail for conspiracy to bomb Nixon's law office and other sites on the anniversary of Fred Hampton's murder by the Chicago police. She had originally been in on

Family Trust bombing plans, but the New York D.A. never charged her because he knew that she dropped out months before plans matured.

Now the whole case is opening up again. The New York Family Trust, which thought it had seen the end of its case after pleading guilty to lesser charges and accepting a stretch in jail, is now getting called up out of jail to testify before the Goodwin grand jury in New York. There may even be new federal charges against the Family Trust.

When Leslie caught on and refused to answer any more questions, the government slapped her in jail. The fifth amendment supposedly forbids forcing people to testify against themselves. But the Omnibus Crime Act permits prosecutors to grant "limited use immunity." The promise of immunity does not mean that you can't be prosecuted for actions you may be asked to discuss. It just means that the Federal or state authorities cannot use your grand jury testimony as evidence at your trial. It also means that you must answer every question about your lifestyle, the Weather underground, your conversations, and your friends that Goodwin puts to you.

Here is a brief rundown on the three new grand juries.

WASHINGTON: Theoretically, the Capitol bombing would be a valid focus. So far, however, they haven't said what they're looking for. The subpoenas that have been issued thus far indicate an interest in people who were heavily involved in organizing for Mayday. Two people have been subpoenaed.

NEW YORK CITY: Allegedly they're investigating Leslie Bacon's involvement with the Family Trust, but the subpoenas they have issued so far suggest that they are fishing around for information on Mayday, the Capitol bombing, and movement activities in New York City. 5 people have received subpoenas.

DETROIT: Two of the people who have been subpoenaed to testify so far are from Detroit. They worked with Mayday and were involved in the White Panther Party before the split. Here, Mayday has been tied in with the Capitol bombing because the government claims that the two were in D.C. during the Capitol bombing week. Two others worked on Mayday in D.C.

And we shouldn't forget about the grand juries that are still sitting in other cities:

SEATTLE: Investigating interstate travel to organize, promote and encourage a riot; interstate transportation of explosive devices; destruction of government property; possession of unregistered destructive devices; illegal possession and use of explosives, interstate transportation of explosives by a person under indictment and conspiracy.

TUCSON: Started up for the second time and proceeding along the same lines as the first which was purportedly investigating the illegal purchase of dynamite by an alleged Weatherperson there and its transportation into California, but the government is also proceeding under the Rap Brown law and most of the questions delved into aboveground political work, associations, conversations and meetings and into the Venceramos Brigade. Three out of five re-subpoenaed now have already testified.

HARRISBURG: Officially investigating a conspiracy to kidnap Henry Kissinger and blow up the heating systems in Washington and destruction of government files in government and selective service offices in Rochester, Philadelphia and various cities in Delaware; unofficially clearly on a fishing expedition, asking questions on the theft of FBI files at Media, Pa. and on other movement activities.

WHY ME? A LETTER FROM LESLIE BACON

Caught in the midst of all this insanity, it's hard to know where to start. It began in the Mayday house in D.C.--a political cornucopia of beautiful people who never stopped dancing (really) and suddenly I was ripped off and dropped in this labyrinth of formica culture 3000 miles away.

In the beginning I think they did think I knew something about the Capitol bombing (they wouldn't deliberately make such fools of themselves) which illustrates again all how little they know about us and our culture. It was very obvious to all of us that none of us had anything to do with the bombing. The day it happened they started following people and searching them. The FBI came into houses in the middle of the night with keys when they thought no one was home. Once, ten of them came truckin' into our house, without a warrant, of course, and dragged me out of bed--it's a slightly paradoxical situation to be standing wonderfully naked talking to 10 feds...Anyway so they have this slimy informer who was absolutely lying through his teeth, but that is nothing new either (ask Erika and Bobby and John and Pun and Jack or even the jury for the New York 13). This informer says I have all this bread I don't have and other lies that I'm not even going to bother with...but then \$100,000 is a lot of bread if that's where your consciousness is at--that's how much they were bribing this slime with.

So now Hoover and Mitchell and their lackeys are looking pretty stupid and pretty evil--even to middle-amerikka--everyone else has known it for a long time. But it wouldn't fit Hoover's image to admit that his paranoid feebees will never find the Weather people, because they are together and motivated by love and the FBI and Dept. of Injustice and the Pentagon are motivated by hatred and money and their own xenophobic egos.

It's strange to speculate about why they picked up me--three weeks ago I was in D.C. just hangin' out with the people and working on Mayday and now I'm sitting here in this rotten hotel in Seattle with three weird marshals--one has three tieltacks--a pig, an amerikkkan flag and a bullet (sensitive gentle beings aren't they). The other two people are "his wife" (the most oppressed woman I've ever met, I think, she never even opens her mouth--he orders around like she's a robot and that's exactly how she reacts) and her friend who is sitting blocking the doorway to my room with her head full of curlers. They stay awake all night--Jonathan Jackson freaked the hell out of them.

So why did they pick me up?? I think they are really trying to freak us out. I am just one of millions of people who is daring to say to Nixon and his genocidal maniacs--stop or else--yes we are guilty., all of us you know

--guilty of loving the Vietnamese because of their beauty and strength even after all the horrors the Pentagoons have given them in the name of freedom. We are guilty of wanting air to breathe and rivers to swim in (even naked--yeah). We are guilty of screaming too loud our questions of why so many starve while Tricia Nixon drinks from Waterford crystal. And we are guilty of our music and our hair and our flowers that we smoke in the sunshine that make us beautiful--more beautiful because we know how to laugh, but also when to cry.

We are thousands of sisters together who on April 10th had the power to bring a Vietnamese sister to speak on the very steps of the Pentagon.

They know they will pay for the murders of Fred Hampton and the scores of other Panthers killed by their goons and they will pay for the murder of Young Lord Julio Roldan in the Tombs last fall and the nameless (to us at least) millions tortured and murdered by TPF's and CIA puppet armies all over the planet for just having the audacity to struggle for their freedom.

We are Vietnamese women giving birth to babies deformed because of herbicides and napalm and Puerto Rican women sterilized by butcher doctors with genocide on their minds. Yeah, and we are beautiful when we are angry--because our anger will make us free. And nothing freaks out macho Melvin and his gang more than the reality of millions of women getting together and getting it on!

These people who keep me here (and thousands more imprisoned just as unjustly and under worse conditions) are strong--their technology and cunning paranoia give them power--but they are not wise. Wisdom comes from an organic understanding of reality and truthfulness about yourself and your mistakes and we know J. Edgar Snooper and Nixon and Laird don't relate to that at all...They give the whole world a headache so they can sell them excedrin.

They are dragging me back before the inquisition again--UHGG they are so disgusting. They said in the beginning if you don't know anything about the Capitol bombing go in and tell them--it won't take more than six hours worth of questions.

Today is my 20th day in Seattle--don't ever trust them--no matter what they threaten you with.

Love and power,
Leslie

P.S.: If you ever get subpoenaed to testify before a grand jury--when they ask you your name take the 5th.

SCARE STRATEGY

There are grand juries looking into movement activity in five or six cities currently. A grand jury is a body of (usually old, non-third world) people who sit in secret session for the purpose of bringing down indictments, or for simply investigative reasons. They are secret because only the State's Attorney (or U.S. Attorney, for federal ones) appears and presents his side of the case for the grand jury to decide if there's enough evidence to indict someone. They call witnesses to get enough evidence, but these witnesses cannot bring lawyers, in the case that they don't happen to be on the government's side. For state grand juries (ordinary type crimes: armed robbery, too much dope) the witnesses are only the cop or the person burglarized. The grand jury does what the state's attorney wants, and indicts; and most of the time the witnesses are only too willing to cooperate.

The federal grand jury such as we have now, present a whole different scene. They don't start (often) with a specific crime and a victim--like the robbery case would. They start, for example, with a crime, something like Mayday, or the Capitol bombing. (crimes???) There are probably plenty of people willing to testify about these events, however, those people don't know anything. So the grand jury and Justice Department (U.S. Attorneys) have to rip off unwilling folks to testify who may or may not have the knowledge the grand jury wants to get a hold of. A grand jury can gather information against a specific person for a specific crime; or it can gather general information about general movement activity.

The federal grand juries, which is what we are dealing with, are just as secret as the state grand juries. The willing witness (the robbery victim) probably doesn't need his own lawyer to protect him; but the unwilling witness, who himself could be in plenty of trouble sure does....Despite that, a lawyer representing someone subpoenaed (called before a grand jury) cannot sit in the grand jury proceeding with her client. The lawyer remains outside in the hall, and the person testifying can usually leave the room after each question and convey the question to the lawyer; then the two can decide how to answer. Not very convenient. And recently, in Washington D.C. one person subpoenaed, was refused opportunity to leave the room to consult with his lawyer. (Let's hear it for the Constitution.)

But there are more problems with the grand jury. If they want you to testify, and you take the Fifth Amendment (about incriminating yourself with your own statements to them), then they have to offer you immunity from prosecution in order to make you go on. That means, they have to guarantee they will not use your statements to prosecute you. But even that doesn't end the problem. There are two kinds of immunity and one protects you more fully than the other. Predictably, the Nixon government is offering the one that protects you the least. Once they offer you immunity, you've got it and you can no longer tell them that you won't testify for fear of incriminating yourself. Because the offer of immunity is supposed to make you somewhat immune from the possibility of incriminating yourself. But what if you aren't into incriminating your friends?

Tough shit appears to be the answer. Once offered immunity, and if all legal manoeuvres fail, contempt sentences are what people who don't want to turn pig against their friends get. And the contempt sentence can be up until the grand jury ends--up to 18 months; or until you decide to you want to talk.

The whole thing is a drag; and it certainly doesn't sound anything like what you learned about in Civics Class anywhere, does it? It's not. It's, right now, a tool being used against the people.

STAY COOL

"...Mrs. Bacon, we cannot turn ourselves in to save Leslie. She is a committed revolutionary and understands this, but she will be free if our sisters and brothers stand with her and are not diverted into the false issues of repression or violence. The issue is the war in Indo-China. The murderous policy of a lying government bent on dominating the Third World. As long as there is an American soldier, gun, bomb or plane attacking the people of Southeast Asia, we must continue our fight. We hope that our own mothers also understand how passionately we feel this..."

--From the letter to Mrs. Bacon from the Weather Underground, Mayday, 1971.

The political background of the current grand juries is twofold. 1). there is a growing and persistent stance against the war by everyone in America, but led and raised over and over again by the young people. Young people have told the Nixon administration repeatedly that the war must end, and the rest of America has followed this lead. 2). There is a strong underground in America supported by masses of young people and it continues its offensive against the Government and its wars in Asia.

Every attempt to stop the anti-war movement and to find the underground has failed. The war movement grows and the FBI's attempts to ferret out the underground have repeatedly turned up no clues. In addition, the government has lost important trials against resistance leaders: Bobby Seale, the Panther 21, Los Siete. Because of government failures in all of these areas and in order to cover up their continuing war against the people of Southeast Asia, the Justice Department has turned, as they did in the 1950's, to the grand jury as a device for squeezing information out of people.

But the grand jury device is a limited one. They cannot possibly call everyone before it. Relatively few people will be called, those called have already pledged their support for the others and will refuse to testify. Brothers and Sisters working in cities and towns around the country are, for the moment, not in danger of being called. It is the job of those who are not in danger of being called to support the resistance of those ripped off.

NO ONE SHOULD TALK TO THE FBI (While it is a slim chance you will be called before a grand jury, it is a possibility that you will be visited by the FBI.) Some people have thought that if they didn't answer the FBI's seemingly innocuous questions, they are in danger of being subpoenaed. NOT SO. If they want to subpoena you, they will. Cooperating with the FBI is simply cooperating with the FBI. DON'T DO IT. We've heard that they've gone so far as to make threats they will subpoena you. The FBI does not have subpoena power, only the government (the Justice Department) does and no one should be intimidated. They are bluffing; they are playing on current paranoia. ANSWER NO QUESTIONS, even your name. When they identify themselves, your response in every case should be, politely and firmly, I HAVE NOTHING TO SAY TO YOU, I WILL ANSWER NO QUESTIONS.

Should you or your lawyer want to be in touch with those keeping tabs on the national grand jury picture, get in touch with NON-COLLABERATION, a joint committee of the National Lawyers Guild and the Law Center for Constitutional Rights, 588 Ninth Avenue, New York, N.Y.

FREE CITY

Aid & Comfort

These organizations/services are all telephone emergency services that you can call for help with bum trips, legal hassles, medical aid, places to crash, or anything else legal.

Of course, if you're afraid of getting busted for any real reason, treat with caution.

CHANGES is a group of people in Hyde Park who want to help people who have problems—they provide someone to be with in times of trouble, a place to crash, referral to other places that can help with drug, draft, legal problems. They do not yet have a switchboard, but can be reached at the following numbers: Andi—363-5049; Tim/Mike 752-2707; Hilary—324-1469; Steve 324-3092.

GENESIS Drug Rescue, open 24 hours on weekends, 6pm to 6am weekdays. 598-2396.

LONELY LINE 743-6442. 24 hours—if you're lonely—no one cares—give us a call

CRISIS INTERVENTION CENTER—call 866-9500. Operates out of Northwestern U. campus

EMERALD CITY DRUG ABUSE serves the up-town area and is located at 1056 W. Lawrence. 878-6769. They deal specifically with drug problems but may be able to help with other problems. Sun, 4-11, Friday 4-2 and Saturday 4-2.

GRACE LUTHERAN CHURCH—555 W. Belden 929-3553. 24 hours a day. Free feed Weds. at 6.

NATURALISM LSD RESCUE "We help anyone at anytime as long as it hurts no other" open 24 hours a day. trip calls—suicide calls—or just call to rap. call 328-5895 or 328-5896 2214 Ridge Rd., Evanston

INNER TUBE—Mon-Thurs 8-12pm, Fri-Sun 4-12pm, 777-0545.

KOOLAIDE—30 W. Chicago Ave., 664-0505. 1pm to 2am Mon-Thurs and 24 hrs on weekends.

LOOKING GLASS—24 hrs. Primarily for run-arounds. 334-2601. 1725 W. Wilson.

YATS—YOUTH AIDE TELEPHONE SERVICE 775-2211, evenings

PUMP HOUSE HOT LINE serves the area of Mt. Prospect, Ill. They are a telephone counseling and referral service and can be reached at 259-7184 weekdays 1pm-1am and 24 hrs on weekends.

DIRS—DRUG INFO AND RESCUE SERVICE Serves the north suburbs from Lake Forest. 24 hours on weekends, 6pm-midnight during the week; 295-2929.

HOTLINE is a telephone counseling service available for the Oak Park and River Forest area. 848-2555 Fri-Sun 6pm to 6am.

HORIZON PROVISIO HOT LINE is a telephone counseling and info service for the Proviso area. 345-3920 Fri to Sun 5pm to 3am.

YOUTH HOTLINES OF ILLINOIS—24 hr telephone crisis center, 1128 S. 1st St., Springfield 525-0670 (area code is 217)

Community

FREE CITY MUSIC is an info exchange for musicians and people related to music, concerning musicians who need work, musicians looking for other musicians, instruments for barter or sale and occasionally a place to play. For info call Euphoria Bimpworks, PUSH-1-IN. 8 W. Tooker.

The **COMMITTEE OF RESPONSIBILITY** is a non-profit organization providing medical treatment for war injured Vietnamese children. For more info call 234-5065.

PEOPLES PARK at Armitage and Halsted is an effort to keep the city from turning it into an exclusive tennis club and a project to bring the

Lincoln Park community together. People and resources are needed to maintain and defend it. For further information call Peoples Information Center, 549-8626.

CHICAGO LIVE IN PROGRAM (CLIP) offers a new kind of communal-educational summer experience, focusing on ecology, women's liberation, alternatives in education, and power structure research. 722 W. 18th St. 226-5747.

ZERO POPULATION GROWTH has an abortion referral service. For more info call Francine Topping 491-4627 or 492-8270

THE BOOKSTORE LTD., trades, buys and sells books, takes crafts and almost anything on consignment. 2478 N. Lincoln. stop by.

PRIDE & PREJUDICE BOOKSTORE, 3322 N. Halsted has a large number of Women's Liberation materials as well as an assortment of used books. Hrs are from 11am to 7:30 pm weekday, and from 12 noon to 9 pm weekends. 477-4373, closed Sunday.

NEW FEMINIST BOOKSTORE at 1525 E. 53rd St., Rm 503 sends out catalogues of books, buttons, stickers and pamphlets.

PEOPLE'S INFO CENTER—2154 N. Halsted has information, books, and newspapers from the BPP, RUA, the Young Lords, and other revolutionary organizations. The center needs office supplies, especially supplies for a Roneo mimeo machine and mimeo paper. 549-8626. They need food & \$ for free children's breakfast program.

RAPID TRANSIT THEATER is back on the street with plays relating to N. American struggle and the struggle of our Latin American sisters and brothers. They are also interested in relating to community issues and invite suggestions for their mime and theater. call 929-7422 if you'd like them to perform and help in the struggle.

PEOPLE'S PEACE TREATY office, 5655 S. University, 955-7666 is engaged in gathering signatures on the treaty and planning actions to implement it.

EVANSTON PEACE CENTER has a draft counseling service, a library and a bookstore, among other good things. They are also the N. Shore center for the People's Peace Treaty. The regular hrs for the center are from 10-4 daily, for info on the draft counseling service hrs call 475-2260

FREE STORE at the Youth Help Center of Grace Lutheran Church wants all the old stuff you don't need—things like old books, clothes, money, etc. Do not bring in large items like furniture, etc., but call to let us know that they are available. 929-3553. brings smaller items to church at 555 W. Belden from 11am to 5pm weekdays, or evenings by calling 929-3553.

RADIO FREE CHICAGO is back on the air bringing you an alternative to the so-called alternatives in radio. new hours are Mon.-Thurs 11:30-1am, Fri 11:30pm-2:30am, Sat, 10pm-2am, sun. 11:30pm-2:30am

WAKING MOUNTAIN WOMEN'S CULTURE RADIO SHOW on WHPK 88.3FM Mon 9:30.

TRIAD free-form radio. Space music and inter-cosmic raps weeknites from 8-12pm on 106FM To make you smile and get you higher.

HARPER'S FERRY ORDINANCE. 180 N. Wacker Dr., rm. 605. Open Sat 1pm-5pm. Rifles, shotguns, ammo, & literature on guns & shooting.

WHOLE EARTH STORE, 530 Dempster in Evanston is a bookstore that's in it for a lot more than the money. "Community copies" of each book on sale are available for reading in the store, and people are invited to bring books by so that a circulating library can be set up. Also planned are the stocking of some of materials listed in the Whole Earth Catalog and rap groups on ecology, health, community, counter-culture and radical politics. Hrs are from noon to ten, closed Mondays.

VISIT A P.O.W. The Black Panther Party has begun a program to enable visits by family and friends to prisoners being held in the jails in the state. Rides are being arranged to Joliet, St. Charles, Sheridan, Vandalia, Menard, the House and others. If you know of any organization, church or individual who has access to transportation and can donate some time to the project call Rising Up Angry at 472-1791.

Organizations

THE ILLINOIS CHAPTER OF THE BLACK PANTHER PARTY publishes a community bulletin, operates two community centers, six breakfast programs, a medical center, and the National committee to Combat Fascism. They need money, breakfast foods, office equipment and supplies, mimeos, paper and cars. the offices are at 4233 S. Indiana, 924-6575 and 2350 W. Madison.

CHICAGO AREA GROUP ON LATIN AMERICA (CAGLA) is an information/action group seeking solidarity with the Latin American liberation movement. They are building a complete library on the Latin American revolution and hope to set up a distribution center for Cuban materials. For info/suggestions etc. call Li-9-3700 or stop by 800 W. Belden (McGraw Library basement) Tuesday from noon to 10 pm.

MOVEMENT FOR A DEMOCRATIC MILITARY is trying to get a little democracy into the armed forces by organizing active duty GI's and reservists. They operate a bookstore and office at 1303 Morrow in North Chicago. For info, call 689-2525. Open Monday and Wed from 6 till 7

SOUTHSIDE WOMEN'S CENTER, located on the third floor of University Church, 5655 S. University, coordinates info on women's liberation activity in Hyde Park. Info on meetings, conferences, speakers and special events. Sells assortment of women's lit., posters, buttons. Has a clothing exchange, a crash pad bureau to provide emergency housing for sisters.

U. of C. chapter of Women's Liberation Union and a high school rap group meet there. They want to start a babysitting coop, pregnancy tests, skills exchange. Women's Potluck dinners with entertainment are being held twice a month on Sundays, 6:30 p.m. Childcare is provided. Listen to Waking Mountain women's culture radio show, Mon. at 9:30 p.m. 88.3 FM for details. Center is open Monday thru Friday 11:30 - 6 pm, and Monday and Fri. eve. til 8 Mon til 10 Fri. 9557879 (Fanny) or 285-3248 (Marsha) for further info.

CHICAGO GAY ALLIANCE provides an alternative social structure for the homosexual, aids young homosexuals in "coming out", provides speakers to present the homosexual viewpoint in rap sessions with the straight community, and is dedicated to ending the legal and psychological repression of homosexuals everywhere. They hold meetings at the Gay Community Center, 171 W. Elm. Call 664-4708 or 944-8393 for further information.

GAY WOMEN'S CAUCUS meets every Mon. at 8 p.m. at 171 W. Elm. 768-7575.

U. of C. Gay Liberation. Gay Youth meets every Sunday at 3 pm at 1212 E. 59th Street room 218. Office open 7 to 12 midnight daily and Sunday 3 to 12. Gay Rap number 753-3274.

COMMITTEE OF RETURNED VOLUNTEERS is an organization of returned overseas volunteers (peace corps, etc) doing research into American Imperialism and is working in support of all anti-imperialist movements. They're at 840 W. Oakdale. call 477-3340.

CHICAGO INDIAN VILLAGE 1354 W. Wilson desperately needs food and clothing for Indian families in Chicago. Call 784-9892 if you can help in any way.

GAY LIBERATION FRONT maintains that the gay liberation movement is inherently revolutionary. GLF hold s that gay liberation does not mean to persuade society to tolerate us, and the present self-oppressing lifestyles it imposes on us, within the framework of sexist Amerika. Believing the personal to be the political, GLF works to create a new consciousness that will give birth to new lifestyles—and ultimately to the new society based on love. Listings in Good Numbers.

LADO—The Latin American Defense Organization is from the Latin community of the near Northwest side of Chicago. LADO was founded in September of 1966 and has concentrated on attacking the problems of welfare recipients. In addition, LADO has acted on a number of complaints of police brutality. The latest programs are the Center for People's Health, and in addition to the Welfare Union, LADO is organizing around the problems of workers in the community, creating a mass involvement in the organization. Go by the office at 2353 W. North Av. for further information.

CHICAGO BRANCH OF THE INDUSTRIAL WORKERS OF THE WORLD is part of the oldest genuine radical labor organization in the U.S. The office is at 2240 N. Lincoln Av., the phone is 549-5045. The hall is available for meetings, socials and benefits, but needs a lot of work, so why don't you drop by and help out? Volunteer office help is welcome. Call them for help in job situations that are in need of labor organizing. Meetings are the 1st Friday of every month.

LA DOLORES WOMEN'S LIBERATION CENTER is at 2150 N. Halsted, and their phone is 935-0364. La Dolores has lots of programs: introduction to Women's Liberation; rap groups; Marxist study groups; Women's history groups; self defense classes; a day care committee, to mention only a few of the programs. The center is open at various hours; call to check.

MEDICAL COMMITTEE FOR HUMAN RIGHTS 1613 E. 53rd St., 752-7472, helps out free medical centers, provides instruction on street medical aid, and can provide medical presence at demonstrations.

MEN AGAINST COOL are a group of men trying to deal with the ways in which men oppress women, other men and themselves. They are holding continuing rap sessions on these and other related topics.

728-4338 or 477-9771. They also have an open men's meeting at the Survival School at Alice's on Wednesdays at 7pm. For more information call 728-4338 or 477-9771.

GOOD NUMBERS

Kool Aide	30 W. Chicago	664-0505
YATS		775-2211
LSD Rescue	2214 Ridge, Evan.	328-5895
Looking Glass	1725 W. Wilson	334-2601
Grace Church	555 W. Belden	929-3553
Alice's Revisited	950 W. Wrightwood	528-430
Rising UP Angry	2744 N Lincoln	472-1791
SEED	950 W Wrightwood	929-0133
Second City	2136 N. Halsted	549-8760
Chic. Journalism Review		644-5255
People's Info Center	2154 N. Halsted	549-8626
N.Side Coop Ministry		281-0690
Breadbasket		651-6000
Men Against Cool	728-4338 or	477-9771
Black Panther Party	4233 S. Indiana	924-6575
IWW	2440 N. Lincoln	549-5045
Young Patriots	4403 N Sheridan	334-8957
LADO	2353 W. North	
La Gente	3227 N. Halsted	525-9770
Chi Peace Council	343 S. Dearborn	922-6578
Spartacist League		643-4394
Peoples School	4409 N. Sheridan	561-6737
Student Mobe	407 S. Dearborn	922-1068
WOMEN'S LIBERATION		
Womens Liberation Union		
	2875 W. Cermak	927-1790
S. Side Womens Ctr	5655 S. University	955-7275
La Dolores	2150 N. Halsted	935-0364
TRIAL	2150 N. Halsted	248-1600
GAY LIBERATION		
Gay Liberation Front		472-2967
U of I Circle	day	663-4843
	night	528-0564
Womens Caucus		642-7476
Mattachine Midwest		334-2244
Third World Gay Revolutionaries		472-2967
U of Chicago		493-5658
Chi Gay Alliance	664-4708 or	944-8393
Comm of Ret Volunteers	840 W. Oakdale	477-3340
Community Legal Council		726-0157
ACLU	6 S. Clark	236-5564
People's Law	2156 N. Halsted	929-1880
Counter Culture Law Project		649-8576
VD Clinic (free)	27 E. 26th	842-0222
	100 N. Central	638-3365
recorded message on VD		225-9258
Student Health Org	1613 E 53rd	493-2741
Black Panther Health Clinic		522-3220
Benito Juarez Clinic	1831 S. Racine	243-4844
Young Patriots Clinic	4403 N. Sheridan	334-8957
Planned Parenthood	185 N Wabash	726-5134
Fritz Englestein Health Center		348-8578
MDM	1303 Morrow	689-2525
National Lawyers Guild		939-2492



DIRECTORY

Classes

MOVEMENT FOR A DEMOCRATIC MILITARY is trying to get a little democracy into the armed forces by organizing active duty GI's and reservists. They operate a bookstore and office at 1303 Morrow in North Chicago. For info call 689-2525.

NORTH SIDE COOPERATIVE MINISTRY is involved in too many programs to list here. They are working in the areas of promoting peace, low income housing, education through a Head-start program, common pantries and a bail service. They need volunteers, food, lawyers, medical supplies, and bail money. Call 286-690 if you need what they got or you have what they need. 2507 N. Greenview.

RIISING UP ANGRY is an organization of brothers and sisters both grease and freak through the city. They publish a newspaper, hold open raps, cool out fights between the gangs, and have a self-defense program, help sisters with legal problems, offer legal counsel, legal aid and bail, counsel on military and draft problems. There are available many revolutionary films and will come out to your neighborhood or school to rap with you. More information can be had by calling 472-1791. Their office is at 2744 N. Lincoln.

BLACK PANTHER DEFENSE COMMITTEE 955-7666 is an organization which supports the Black Panther Party thru educational and fund-raising activities. For literature and info, come to the BPDC office, 2nd floor, Blue Gargoyle, 57th & University weekdays 11:30-2:30.

STUDENT HEALTH ORGANIZATION (SHO) works to bring health and medicine to the streets. They are involved with several of the medical centers listed here, and they welcome, need, volunteer help. Help smash the profit oriented medical industry. 1613 E. 53rd, 493-2741.

TRIAL—Total Repeal of Illinois Abortion Laws is a coalition of organizations and individuals in the state that believes that Abortion is a woman's right. To aid in the repeal of the abortion laws, call 248-1600 or stop by the office at 2150 N. Halsted. Help is needed NOW.

WOMEN'S LIBERATION— See the good numbers listings and call one of the centers to find out what's going on - there's too much to even start listing here.

THE YOUTH INTERNATIONAL PARTY is dedicated to the overthrow of government, authority, money and morality. Leave messages in the hollow tree at the northeast corner of Lincoln Park. For more information call the red squad.

Health Centers

These clinics are set up primarily to serve the community in which they operate. All of them are understaffed, overworked and broke. If you haven't got the money for a doctor, then call the clinic nearest to you for information. But if you CAN afford a doctor, then don't go to a clinic just because you want something for free. These centers are run to provide decent medical care for people who might not otherwise even SEE a doctor. Don't fuck them up, nobody needs freeloaders.

BENITO JUAREZ COMMUNITY HEALTH CENTER is located at 1831 S. Racine, and it's open Mondays and Tuesdays 1:30-3:30 and Wednesdays from 6-10pm. Call 243-4844 for info on services.

DR. E. BETANCES FREE PEOPLE'S HEALTH CENTER is operated by the Young Lords Organization at the people's Church, 834 W. Armistage. It serves people living south of Fullerton Av. in the Lincoln Park area. For hours and services contact Alberto Chavira at 348-4091, and for information on how you can help keep the center in operation.

IRENE JOSSELYN CLINIC, 405 Central Ave. in Northfield is a mental health clinic serving the northern suburbs of Chicago. Hours are 8am to 5pm Monday to Friday though evenings and Saturdays are possible if you call first. It is NOT free, but the fees are according to ability to pay. 446-8910.

THE FRITZI ENGELSTEIN FREE PEOPLE'S HEALTH CENTER is at the Holy Covenant Church, Wilton and Diversey. It serves people living in the Lincoln Park and Lakeview areas. Hours are Mon and Wed from 6 to 9pm and Sat from 1-4. It provides medical care, checkups, shots, disease tests, referrals for health, housing and legal problems, child care and education in family health care, first aid and nutrition. 348-8578. The center is in desperate need of doctors and nurses, so if you qualify, please see if you can help them out. The clinic can also use donations to go towards the purchase of medicine.

SPURGEON "JAKE" WINTER FREE PEOPLE'S MEDICAL CLINIC is operated by the Black Panther Party and provides free health care for the community. They are at 3850 W. 16th St., 722-3220. Donation of money and medical supplies are always welcome.

YOUNG PATRIOTS UPTOWN HEALTH SERVICE is at 4403 N. Sheridan Rd. 334-8957. It is operated by the Young Patriots Organization for the people of Uptown. Hours are from 7pm Mon, Tues and Thurs, Sat from 10-12 for children only. The center needs money to continue to operate - supplies and drugs cost plenty \$\$.

PREGNANCY TESTING SERVICE—Women's Liberation Union, 927-1790 or 935-0364.

The **CHICAGO BOARD OF HEALTH** maintains two free VD clinics at which you are treated with a minimum of hassles. They also do blood tests for marriage licenses and other assorted and associated things. Clinic at 27 E. 26th St is open 9am-3:30pm M,T,Th,F, and 12-6 on Weds. Bundeson Health Center (gold dome building) 100 N. Central Park is open 9-3 Mon to Fri. nos. in Good Numbers.

Legal Aid

AMERICAN CIVIL LIBERTIES-UNION handles cases where points of constitutionality are involved. They won't usually take drug busts or ordinary riot cases. The office is at 6 S. Clark, phone 236-5564. **THE COUNTER-CULTURE LAW PROJECT**, 360 E. Superior, is composed of lawyers, law students, and legal workers who feel it necessary to use our legal skills to protect and maintain revolutionary counter-cultural forms such as communes, work collectives, free schools and underground arts and media. If you are a member of one of these groups and are being hassled or you want to rap, call Lee, Jim, Bill, Diane, Jane or Mark at 649-8576. All work is free. **FREE LEGAL AID FOR MINORS** at the Grace Lutheran Church, 555 W. Beiden, Thurs 7:30pm-10pm.

THE PEOPLE'S LAW OFFICE is a collective of lawyers, law students and friends who take on criminal and some civil cases for whatever you can afford to pay. 2156 N. Halsted. 929-1880. The **PEOPLE'S LAW COLLECTIVE** will come to speak to your group or coffeehouse. 929-1880.

Printing—Art

J.S. JORDAN MEMORIAL PRINTING CO-OP prints for the community at cooperative rates. Donations of paper and printing supplies are welcome at this Wobbly shop (IU 450). 6710 N Clark. 973-0219.

WEB OFFSET NEWSPAPER PRINTING— Call Fred at 641-6976 (ok to leave a message if he's out) for best prices and top quality. No hassles.

OMEGA POSTERS prints for the community. Omega grew out of the CADRE printing program. They can print sizes up to 11x17 inches in four colors with separations provided. 711 S. Dearborn., Rm. 543. 939-7672. Very reasonable.

RED STAR PRESS prints for the community pretty cheap and pretty good. They can do four colors up to 17x22 inches, and they just got some new equipment so maybe they can do more. 1964 N. Bissell, the phone number is BITE - LSD (I kid you not).

WOMEN'S REVOLUTIONARY ART CO-OP has formed to help women break the chains of the colonizing brainwashing that they have been subjected to all their lives and to open up another front against the Amerikan Fatherland. Art Belongs to the People! 935-0364. Meetings are at LaDolores Center Wed at 7:30pm 1250 N. Halsted.

LIBERATION SCHOOL FOR WOMEN is offering courses on Women's history, birth control, the radical women's movement, and many others. If you're interested in helping the school, call the Women's Liberation Union at 927-1790.

THE PEOPLE'S SCHOOL is operating on two fronts - survival through learning technical skills in communications and liberation through student developed curricula, ranging from creative writing to art to psychology to running a Saturday evening coffeehouse. They have been operating a student-run food coop as well. Call 561-6737 for information on classes or programs. 440 N. Sheridan.

WILLKINNING & SURVIVAL CLINIC put together by a group of people is currently being housed at Anna's Revisited 950 W. Northwood. See our Calendar for details and times.

Draft

CAMP has counselors at the following locations to provide advice on discharges for hardship, CO and other outs, as well as lawyers for Court Martials, political problems, etc. for active duty servicemen:

AMERICAN FRIENDS SERVICE COMMITTEE Draft counseling 427-2533. Resistance—if you're thinking of refusing or have induction orders call us. We're a growing group of refusers, ask for Dave, Steve, Jerry or Bill.

CHICAGO AREA DRAFT RESISTERS: P. O. Box 9089, Chicago 60690. available for speaking and have literature. Will continue to put out info on draft.

MIDWEST COMMITTEE FOR DRAFT COUNSELING: 427-3350.

NORTH SIDE

All Saints Church, 4550 N. Hermitage. LO 1-0111, 4pm to 6pm Thurs evenings.

Wellington Ave. Draft Counseling: Wellington Av. Congregational Church, 615 Wellington. 935-0642. Tues. 6:30-8pm, Sat. 10-10.

Rogers Park—Loyola University Draft Counseling Center, 1037 W. Loyola. 274-3000, Ext 615.

Jewish Draft Information and Counseling Center, 5959 N. Sheridan Road. For appointments call 225-0959 between 12 and 3.

Ravenswood Selective Service Counseling Center, 4754 N. Leavitt. M, Tu, Th: 7-10 pm. Sat 10-12 noon 784-3273 during couns. hours.

The people's school--draft counseling. 4409 N. Sheridan Road Tu: 1-5. 561-6737.

Wright College, 3400 N. Austin, room 120. Tu, W, F: 11-1. 777-7900, ext. 43 or 44.

Uptown Draft Information Service: Hull House, 4520 N. Beacon, 561-8033. Mon. nights.

CADRE: 519 W. North. 664-6895.

Lincoln Park Draft Counseling-600 W. Fullerton, 248-8828. 7pm-10pm Mon - Thurs.

SOUTH SIDE

Chicago Black Anti-War, Anti-Draft Union. 446 S. Michigan Av, 11am-6pm daily. 300 E 39th St. (YWCA) 7 to 9pm Tues, Thurs.

Hyde Park Draft Information Center: 5615 S. Woodlawn. 363-1248. 7-10pm Tues, Thurs, Wed.

Mandel Legal Aid Clinic, 6020 S. University, 324-5181 by appointment, Tues & Fri.

United Campus Ministry—IIT, 3200 S. Wabash. Call for appointment. 225-9600, ext 498.

Kennedy-King Draft Counseling Center, 7047 S. Stewart Ave. Call 488-0900, ext 36 for appointment.

Southwest Clergy and Layman Draft Counseling Center, St. Gall's church 5511 S. Sawyer. 7 days a week 12 noon-9 pm 434-1533

South Side Draft Information Center: 2355 W 63rd, 2nd Floor. 925-3686.

Roosevelt University Selective Service Counseling Organization. 430 S. Michigan Av. Rm 20 341-2016 by appointment.

WEST SIDE

Lawndale Draft Counseling Program. 277-3140 or 762-2010 after 6 pm.

Latin-American draft education program, 2353 West North Ave. M 6-10, Sat: 2-4. 276-0909.

Austin Draft Counseling Center 4842 W. Madison 287-1715 Tues & Thurs 8-10pm. Also Mondays from 7-9pm at 5903 W. Fulton 626-9385

SUBURBS

GARY—LaKe County Draft Information Center, 3525 Jefferson. (219) 887-5497.

EVANSTON—Peace and World Affairs Center, 926 Chicago. 475-2260.

MAYWOOD—West Suburban Draft Counseling Center, 160 S. 19th Av., 344-2343.

LOMBARD—Draft Counseling Center, 1 S. Park, 2nd Floor. 629-9146.

LA GRANGE—Area Draft Information Group, 24 W. Burlington. 352-6677.

TECHNY—North Shore Draft Information Group Divine Word Seminary, 1835 Waukegan Rd., 272-2700, Tues, Thurs 7:30-9:30pm.

NAPERVILLE—Council of Churches Information Center, 34 S. Washington. 355-0210, Wed, Thurs. 7pm by appointment.

OAK PARK—Village Draft Counseling Information Service, 1st Presbyterian Church, 931 Lake St. 383-1872, Mon, Wed, Thurs, 7pm.

RECYCLING PLACES

GLASS: Bring to city yards in Evanston, behind the municipal building on Clark just west of Maple. Saturdays 9 to 4 and Sundays 12 to 4, separate bins for brown green and colorless glass. In Deerfield at Woodland Park School on Wed.

NEWSPAPER: reused by West Side Paper Stock Co. Bins located at Hyde Park Shopping Center, Lake & 54th; Francis Parker High School, 330 W. Webster; High-Lo Food Mart parking lot. 2748 Greenbay, Evanston; STEP box behind Toy Heaven in Highland Park.


TIN (ALUMINUM) CANS: all kinds, not just soft drink cans, but soup, salmon, steel and aluminum, minus labels, money given to local environmental projects. National Can Corp. 5620 W. 51st St National Can Corp. 3217 W. 47th Pl. American Can Co. 6017 S. Western Ave American Can Co. 13th Ave & St. Charles Rd., Maywood Continental Can Co. 7830 W 71st St. Bridgeview Continental Can Co. 5401 W. 65th Continental Can Co. 3815 S. Ashland Ave Continental Can Co. 1657 N. Kilpatrick



God
Bless
America



97.1 fm
11:30 pm
10:00 on saturday



**BREAKING
THE
BOUNDS
OF
REALITY**

TRIAD

**WEEK
8-12**

**NIGHTS
ON 106 FM**

Listen.

Stevie Wonder sees more
than you and I.

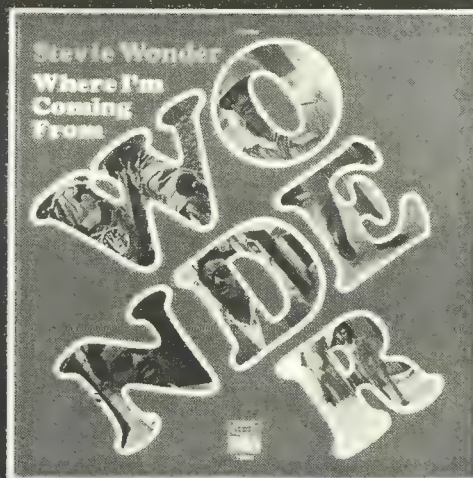
He sees with his heart.

His soul.

His mind.

Listen.

Hear what Stevie Wonder sees.



"Where I'm Coming From"

TS-308



JULY REVOLUTION

On July 4 - 6, corresponding to the second anniversary of the Provisional Revolutionary Government (PRG) of South Vietnam, there will be demonstrations in cities around the country. We are demanding that the U.S. Government totally withdraw from Indochina by December 31, 1971.

A negotiated peace in Indochina hinges on the United States setting a date for withdrawal of all its forces. Mme. Binh, representative of the PRG of South Vietnam, and Xuan Thuy, representative of the North Vietnamese, have stated many times that the return of U.S. POW's and all other details of the American withdrawal cannot be dealt with until this government publically sets the date.

Former Secretary of Defense Clark Clifford has stated that he believes the Vietnamese would release U.S. P.O.W.'s within 30 days of the U.S. setting the date. 2,500 lawyers demonstrated last week on the Capitol Steps (where so many of our people were busted in May) protesting the Mayday mass arrests and demanding U.S. withdrawal from Indochina by Dec. 31, 1971. The Gallup poll states that 65% of the people believe they are being lied to about the war; 73% want the war to end this year. There has never been a time when the people of this country listened so hard to our drumming as now.

We've got to keep the energy of Mayday growing. Our strength in Washington came from our mobility, creativity, and the real affinities which bind us into families. Because of these qualities we sustained three weeks of actions; weaving them into a fabric will make us that much stronger. July 4- 6 can encompass as many types of actions, as much creativity, as there are groups of people who are outraged at this war and determined to fight this government.

July 4-6 should build our strengths, so that we come out of it more ready to move than ever, and wiser about our own revolutionary struggle. So we don't intend to get busted, or to publically call specific targets or tactics for the action.

Instead, we're publishing a large list of possible targets; use your imagination and it will double easily. And a discussion of possible tactics groups might use; there are many more to invent.

Decide who you are going to run with. Think about some targets and tactical ideas. Check out your target beforehand, maybe hook up with other affinity groups you know, and do your thing. Move in the spirit of all the other sisters and brothers in affinity groups in Chicago and across the country who are out on the streets with you bringing the war home.

THE PRG

The Provisional Revolutionary Government of South Vietnam was formed in 1969 by the South Vietnam Congress of People's Representatives. In their "Fundamental Resolution" they said,

"To make clear the unconquerable will for independence and freedom of our people who have been winning success after success, to crystallize consolidate and develop the splendid achievements of our resistance war, to meet the aspirations of all social strata for democracy and revolution...(we) solemnly proclaim the founding of the republican regime in South Viet Nam."

Mme. Nguyen Thi Binh is the Foreign Minister of the PRG and their representative at the Paris Peace talks. In September 1970 she presented an eight point program for a peace settlement, which follows in abbreviated form:

1. That the United States set a reasonable date for the total withdrawal of all its forces. In 1970 Mme Binh suggested June 30, 1971 as a possible date but there has been no positive response from the U.S.



2. The question of Vietnamese armed forces in South Viet Nam to be decided by the Vietnamese themselves.

3. Creation of a provisional coalition government to replace the present American puppets in Saigon and to organize elections for a new government. The PRG is willing to work with anyone in this coalition except Ky, Thieu and Khiem.

4. Self-determination for South Vietnam through free and democratic elections, after the withdrawal is completed.

5. The provisional government coalition would include elements from the PRG and other political & religious forces in South Viet Nam.

6. Gradual reunification of the North and South through discussions between the governments of the two zones.

7. The reunification of Viet Nam will be planned by the Vietnamese.

8. Cease-fire in South Vietnam when the U.S. sets a date for total withdrawal.

Local Politics

OK. I'm against the Vietnamese War. I'm against the Laotian War, I'm against the Cambodian War, and I will be against the Chinese war, too. I would like to see the war end. I would like to see people realize just how intricately the war relates to the rise in the cost of a loaf of bread, or to the recent cut in welfare, or to the rampant racist and sexist mentality of this country's ruling class.

So what do I do? I agree that "organizing" has to be done at all levels. But who should "organize" who(m)? Elsewhere in this paper is a list of war manufacturers in Chicago. It is impressive. In fact it is overwhelming. In fact it is so overwhelming that I am tempted to scan it and cry a bit and go about my business. After all, are we really going to change anything by shutting General Motors for a day? Are we really going to "raise the consciousness of the 'people'?" And who are the "people"? Sometimes it just all seems so vague and three steps removed from the daily hassles of peoples' lives.

On the other hand, I am up to doing something July 6. I went to Mayday, and for the first time felt the meaning of "brother" and "sister"—those words I formerly threw out to people in the movement without any real affection. So now I am back in Chicago,

my home, my turf, and what do I do?

First of all, I look around the neighborhood I live in. What kind of people live there? What are their problems? How do they feel about the community? What kind of businesses, institutions are located in the community, and how do they serve or hurt the people who live there? I might even look up all the war manufacturers on that list, see if any are in my neighborhood, and see what else they do. For example, GE Company not only produces engines for bombers, but Hotpoint refrigerators, acoustaforn stereos. And the Avco Corporation not only makes rocket-propelled grenades to slaughter Vietnamese, but is the mother of Paul Revere Life Insurance, and Carte Blanche credit cards.

The chances of my neighborhood having an appliance store which sells Hotpoints and which is ripping off the people at the same time is pretty remote—but certainly possible. And that would be like killing two birds with one picket (or one stink bomb). Far out and right on.

But, barring that possibility, I think I would, at this stage in my "movement development", concentrate on local issues—things that really affect me, and other people, on a daily basis.

For example, is there an urban removal project in my community? Are people being charged outrageous rents by a certain landlord or real estate agency? What kind of service do people get from the nearby hospital? Which stores charge fair prices, which are rip-offs? Do restaurants discriminate against or hassle certain types of people? Is there a major industry or business in the area which has a monopoly on employment, and is taking advantage of it by paying lower wages than are fair?

I can use as examples the many local activities which have already happened, and are happening on a continuing basis in Chicago—like the actions against Augustana Hospital by the Fritz Englestein Clinic, or the protests against the Wicker Park Welfare Office by welfare recipients in the West Side Latin community, or protests against the LPCA in Lincoln Park, whose plan it is to turn the community into a suburb in the city. If I were a student, I would take a hard look at my school, and what it is doing to me and my friends. If I worked in an office (and of course I would be a secretary, since I am a woman), I would try and determine an action that would improve or at least publicize my plight.

And if I were a bird, I would plant a bomb in all the factories to free my air . . .

What will you do July 6? How many more Maydays can we make til the revolution comes?

—Pippin

FAT FREDDIE SEZ...

IT'S TIME FOR

AMERICAN

SPEND JULY 4-6

celebrate the 2nd ann

The following is a partial list of war manufacturers in Chicago (or, in the suburbs, if indicated). The companies are listed in categories of their *primary* military work. Their office and factory addresses are listed in the phone book.

The Peace Treaty Office is distributing a more detailed list of these companies, which indicates the contract number and date, the amount of the contract, and a detailed description of the product. To obtain this list, call the Peace Treaty Office, 955-7666.

ORDINANCE

(bombs, rockets, ammunition, anti-personnel weapons, etc., either entire weapon, components, or support).

Aerojet-General Corp. (subsidiary of Gen. Tire and Rubber Co.)
Aluminum Co. of America
Automatic Sprinkler Corp. of America

Brunswick Corp.
Bulova Watch Co.
Chamberlain Mfg. Co.
Fairchild Camera
General Time Corp.
Honeywell, Inc.
National Lead Co.
Northrop Corp.
Sperry Rand
Superior Steel Ball Co.
Victor Comptometer Corp.
Zenith Radio Corp.
General Motors Corporation
Bell & Howell Co.
(Evanston, Illinois 60204)
Borg-Warner Corp.
(Bellwood, Ill. 60104)
Capital Engineering & Mfg. Co.
Century Molded Plastics Inc.
(Glenview, Ill. 60025)
Huml Brothers
(Stone Park, Ill. 60165)
General Time Corp.
(Skokie, Ill. 60076)
Rulon Company
Smith Investment Co.
Chamberlain Corp.
(Elmhurst, Illinois 60126)
TRO Mfg. Co.
(Franklin Park, Ill. 60131)
Twinplex Mfg. Company
(Elk Grove, Ill. 60007)

AIRCRAFT AND MISSILES

(fighters, bombers, helicopters, missile systems, etc.)

General Dynamics Corporation
General Electric Company
A T & T
North American Rockwell Corp.
Hughes Aircraft Corp.
Boeing Company
Westinghouse Electric Corp.
Raytheon Company
Ford Motor Company
Aeroquip

Northrop Corp.
(Rolling Meadows, Ill. 60003)
Target Corp.
(Northbrook, Ill. 60062)
Cook Electric Co.
(Morton Grove, Ill. 60053)
A T & T
(Skokie, Ill. 60076)

AVIONICS

(electronic systems for aircraft such as radar, photography, navigation, fire control, identification)

Litton Industries
Admiral Corp.
Bourns Inc.
(Barrington, Ill. 60010)
Singer Co.

ANALYSIS OF DEFENSE PROBLEMS

(theoretical and technical studies of present and anticipated problems in which the DOD is interested)

Academy of Interscience Methodology
General American Transportation Co.
(Niles, Ill. 60542)
ITT Research Corp.
Northwestern University
(Evanston, Ill. 60201)
Auto...
Boeing...
...
...

GET TOGETHER WITH
FORM AN AFFINITY GR



Illinois Bell
AT&T/Western Electric/Bell Labs

The voice of business

Bulova.

...
...



North American Rockwell

Cadillac

The leader...any way

ITT

SERVING PEOPLE AND NATIONS EVERYWHERE

Honeywell
The Automation Company



GENERAL ELECTRIC

Mugh...

JULY 4 - PEOPLE'S INDEPENDENCE
Peace Picnic -- Stockton Dr. & North
Call Chicago Peace Council -- 922-65
How about providing an alternative
the straight folks' 4th of July parade?
Just head downtown...

JULY 5 - A good day for block parties.
If you know of one, go. If you don't,
organize one. Talk to people on your
...
...
...

... FOR ANOTHER REVOLUTION SMASHING THE STATE Anniversary of the PRG

WITH YOUR FRIENDS,
TY GROUP, AND GO TO IT.

There are hundreds of possible targets in Cook Co., including government facilities, offices, plants and sales centers of war contractors; military recruiting centers; universities doing research directly in support of the war; corporations heavily involved in imperialism: etc. — we are

For example, guerilla theater is very disruptive if done where people are working — at an office, department store, shipping depot, assembly line (if you can get past the security guard) or during an executive meeting. Traditional forms of sit-ins and mill-ins can be more effective if you make a lot of noise (sing, chant) or add a snake dance or browse through the files. You could have a verbal confrontation with a government or corporate pig, charge him with war crimes. Take along your spray paint and some posters and do a little people's advertizing. Do a witch action in a secretarial pool. The actions, of course, are directed against the war corporations and the government, *not* the people who work for them. Workers and consumers should be treated as friends and potential allies.

Disruptive actions raise the cost of the war both politically and economically and they have a lot of propaganda value. But we must recognize that there is a great risk that we will be acting in isolation from the great mass of people who are opposed to the war. To counteract that risk and make our actions most effective, it is imperative that we do mass propaganda work before, during, and after the actions. We must use every source of media available, including press, television, speaking to groups, mass leafletting. *Every collective that undertakes an action has a political responsibility to engage in mass propaganda work.*

Since there are such a large number of targets, we have a tremendous tactical advantage over the pigs: it is impossible for them to know where or when we will strike. This means that a well planned hit-and-run operation should be able to hit several targets with relatively little chance of a bust. On the other hand, action at a single target allows more time for talking to workers. There are at least 40 appropriate locations for actions at government facilities — check your phone book under U.S. Government. Between Aug. 1 and Dec. 31, 1970, approximately 140 firms in Cook County were granted contracts by the Department of Defense. These firms make everything from bread and rolls for the army to anti-people bombs. Fourteen of the top 100 war contractors of 1969 have locations in the Chicago area.

There are plenty of targets to pick from. There are plenty of tactics to choose from. Let's make

The People's Peace Treaty includes a pledge to do whatever is appropriate to implement its terms — on July 6 we will act to take Chicago out of the war. We know we can't stop the war in a single day, but we can serve notice that there will be no peace for the war makers in Amerika until the U.S. is out of Indochina. Successful action on July 6 here in Pig City: spirit of festivity and creativity, but with the clear intent of temporarily disrupting the war machine. We could stimulate spontaneous actions all over the country in the months to come.

We intend to engage in nonviolent action with

The University of Chicago

Mac
er... any way you look at it.

Boeing
Ford
...has a better idea
(we listen better)

ughas Helicopters

AFFINITY GROUPS

One of the best things that happened during Mayday was the use of affinity groups. Since the movement is pretty untogether right now, at least on a national level, the direction to take seems to be toward local organization. Largely due to Trotskyite opposition to Mayday, it was impossible to get a very coordinated Washington action together; and that anything happened at all was pretty much due to the fact that people were working together in small regional groups.

We have to transcend all bourgeois forms of organization. We don't know how to share our whole selves or our whole lives. The affinity group form of organization lends itself well to furthering the cultural aspects of the revolution, as well as the political ones.

Socialism and its forms of hierarchical organization must be abolished along with bourgeois parliaments and democracies, so that no mere political form may be allowed to impose itself on the content of a much much more complex and multifarious life.

Affinity groups come together out of people's mutual needs for survival—emotional and physical. Look at your own day-to-day life and the various groupings of people with whom you live, work, or run, and you can find embryonic affinity groups of which you are a part. The ties of love, trust, and common interest between each of us and the people we live our lives with are the real strength of the revolution, the glue that holds us together in natural organization so we can change ourselves as well as smash the

state.

In the pre-revolutionary period affinity groups must assemble to project a revolutionary consciousness and to develop forms for particular struggles. In the revolutionary period itself, they will emerge as cadres at the centers of conflict. And in the post-revolutionary period they become models for the new everyday life.

About twenty of us went to Washington as an affinity group. Smaller groups of us knew each other fairly well before we left because of having lived and/or worked together. The whole group grew closer after driving out together, camping together in West Potomac Park, and living together in churches. It was important to get to know each other rapidly because we had to work together politically.

One of the most disheartening parts of Mayday was running into the streets with a bunch of freaks and finding that two were undercover pigs. Trust based on common experience was highly important for our individual heads. It's pretty awful to be forced into wondering if the man or woman next to you is with you or not.

In the projected July actions, the affinity group seems to be the best way for all of us to organize ourselves: Say that everyone interested gets together with five to ten people she or he knows and trusts. This group can then make tactical plans that are not likely to be general knowledge to pigs. They can pick out a target, plan actions, figure out times, escape routes, etc. If they stay in familiar territory, they'll have easy

access to places of sanctuary. Hopefully members of an affinity group will be very loyal and protective to each other. The pigs will have to face small but united groups who won't split into easily-harassable individuals.

An affinity group can form days or weeks before an intended action, and spend the intervening time discussing their past individual and group political experience. It's important to know how you and your brothers and sisters will react under stress. Fear will be a very real part of being involved in an action and it's good to decide beforehand how it will be handled. Decisions should be made about what to do if your group gets split up, regrouping, checking that everyone's there, etc.

There are lots of other things to decide beforehand, for instance if you want to engage in civil disobedience, or trashing, or what, or whether you're willing to be arrested. Mayday seemed to indicate that there isn't too much point in going to jail in large numbers, but that's up to you and your group; Besides the necessity of settling all this stuff early, you're likely to feel closer to your affinity group if you've met together several times before the big day(s).

There are things to be said for the freedom of the individualistic trip, and even for its political effectiveness in some instances, but it would be a very positive step if we could pull off some good things this July by working together. Since we're not ready to be together in a city-wide or even neighborhood sense, as has been shown again and again, we ought to concentrate on being together on a level we can handle. Affinity groups should work effectively.

--Virjohn

(Quotes from Up Against the Wall, Motherfucker.)

TO KNOW OF ANOTHER'S CULTURE IS TO UNDERSTAND EACH OTHER PROFOUNDLY

---Mme Nguyen Thi Binh.

(The following are some of the impressions of a sister from Mayday who recently spent a week with the Vietnamese and other Indochinese delegates to the World Council of Peace in Budapest.)

Being with the Vietnamese is like falling in love with humanity all over again. The whole way they come at life—their respect for all peoples—young and old, their never-ending patience, their energy and passion for living surpasses anything I have previously witnessed.

We talked about the revolution as it is evolving in America today—especially the youth revolution. The Vietnamese said several times that it is the young people that will bring new life and meaning to America. They take special interest in our struggle—our politics and our culture. The man with whom we talked the most, was named Mr. Oanh—he is quite a remarkable person. First he is self-educated, he speaks French and English, paints, writes poetry, has served in the war against the

French, plays two musical instruments, and composes music. The Vietnamese in their massive struggle still find the time not only to learn but relish learning with no authoritarian system to make sure that work is done. They know the meaning of such an in-depth feeling about living, so they talked and asked many questions about our new media, rock music, new experimental or alternative communities, commune structures, and different types of co-ops.

The Vietnamese approach people with a consciousness of struggle which we must strive for. Of the greatness of the struggle of men and women—of the knowledge that there is no technology sharp enough, no bomb big enough, no propaganda deceitful enough to defeat the spirit of freedom which rushes thru people all over the world today. That is why the Viet Cong are winning.

I received a remarkable account from Oanh of collectives in Vietnam. Of people who don't force their collectivity on others, but have a structure flexible enough to be receptive to all forms of commitment and still move toward a dream of, as Oanh put it, "a type of patriotic Socialism." Places where "a farmer might come in and bring all his land and ani-

mals. Or a farmer might come into a collective and bring his land and save his animals back for his daughter when she marries. Or a farmer might tire of the collective and the War, and go back to the farm, only to become Viet Cong again in another offensive at a later time." Collectivity is something which we all must struggle with in many ways and care for each other in the process.

And that is something which I have felt in a much deeper way since I met with the Vietnamese, and upon returning and seeing all these fantastic people—men and women struggling to give meaning to the chaos in America. That is a very good feeling and one that I hope we will convey over and over again in the future in trips, in street action, in organizing, and in just the privilege of being able to live on earth with each other.

The People's Coalition for Peace and Justice will hold a national conference, June 25-27 in Milwaukee to plan further actions. For info, call Steve Larson at the Milwaukee Peace Center, 414-272-3040. Primary topic will be planning a fall offensive. The conference will be at 1445 N. 24th St. Milwaukee.

TACTICS

The experiences of MayDay caused many varying reactions in our heads. We came to Washington strong; we felt stronger when we saw our numbers. But in those long first hours in the streets, there was confusion and a feeling of powerlessness. The same energy that brought us to Washington was still there, but it became frustrated and turned inward because of lack of discipline and tactical knowledge. The overt violence of the pigs caused energy and anger we didn't even know we had—the whole reason for being there became more clear—we knew what we had to do and why—the missing link was how.

Basic to the concept of tactics is the concept of yourself and your affinity group. If you know your strengths and limitations as well as those of your group, it will be a major guideline.

One of the most obvious very necessary tactical advantages we didn't have in Washington was knowledge of the terrain. In order to fight or even move effectively in the streets, you *must* know those streets better than your enemy knows them. The recent confrontations on Morse Beach were without a doubt a major tactical victory. The people knew where they were—the pigs didn't. Large numbers of people were able to mass, then break-up and regroup in another place with ease and speed.

In Washington, we had to ask directions to target areas. Many of us had never seen the area, much less knew where to run or re-group. Our targets were these huge amorphous grounds where we would make hallowed by glorious battle. When a pig car screamed down the street, we had no idea where he was going or more important, where he could go. When the scooters and dogs attacked, we

quickly forgot the reason for a re-grouping point, or just plain didn't know how to get there.

Actions and tactics must be planned within the range of your knowledge. You will be three times more effective on your own block, your own neighborhood, your own town, than on the streets of Washington D.C.

Knowledge of ourselves and our streets are basic to any tactic. During July 4-6 there will be various actions planned and as many tactics should apply. Tactics should relate to the targets picked. In choosing a target and tactics, affinity groups should think about a) how does the action bring the group closer together; b) how much pressure, if any, does it put on the target to respond to future actions, and c) what other people do you want to reach through the action. Unthought out or poor targets can cause further alienation from our struggle.

Guerilla theatre serves very effectively in escalating any situation. Theatre brings the focus on a particular point and expands from there. For example, the women's liberation guerilla theatre groups have been successful doing skits in offices about women office workers. Guerilla theatre is also very effective in neighborhood targets. "Chain food store theatre" and anti-capitalist theatre are very effective because they offer the opportunity to break down the alienation that keeps people from moving in revolutionary directions.

Some specific forms available within the framework of guerilla theater are spray painting, leafletting, or poster. Small groups have "captured" stores and shops and leafletted and rapped to as many people as possible and then dispersed. Actual skits are very effective with subjects varying from the Indo-China war to overpricing

at the super-marts. Revolutionary spray painting was best demonstrated during MayDay by the Gay and Women's groups, who made their presence and purpose known everywhere you looked.

Tactics can also expand into street disturbances and blockades which reduces the mobility of pig cars. A Block Party, in essence, is a barricaded liberated zone where consciousness can be raised. Even more militant street action can be taken depending on the direction of your group and the flow of energy. Decision to take direct action should be discussed and planned with your group, not only for security reasons, but because the commitment involved should be understood and agreed on by the entire group. Therefore, the planning of tactics is clearer and not tied up with backsliding into whether you really want to do it or not.

As we go to press, there are already 5 Block Parties, snake dancing and other tribal rituals being planned.

Moving into the tactics for various forms of disruption and trashing, mobility is very important. It is better to block a street with barricades than with bodies, for example. Hit and run barricades (snake-dances throughout the flow of traffic) slows it to a snail's pace, and keeps you moving. One-way streets are easiest because they afford avenues of exit and keep police from converging on you from several directions.

Before attempting more militant actions, groups should consider if they are willing to get busted, although this should be considered by all groups; the possibility of busts increases as your actions escalate. See you July 4-6.

angela/ruchell on trial

Almost a year ago, 17 year old Jonathan Jackson died in a heroic attempt to spring three brothers from a California courtroom, bringing in weapons, kidnapping a judge as a hostage. The state of California used this action as the excuse they were looking for to get Angela Davis. Angela Davis had committed the unpardonable sins of being black, a woman and--goodness gracious--a Communist! Furthermore she was intelligent--and that was the final blow. She could eloquently state the case against the system and she did so to increasing numbers of students at UCLA (where she taught philosophy) and members of the black community. After divesting her of her job Governor Ronald Reagan (also known as Micky Mouse) trumped up evidence to say that Angela had supplied the guns to Jonathan and conspired with him to kill the judge.

Angela couldn't relate to the idea of prison--especially when the gas chamber might be involved. So she cut out and became the first black woman on the FBI's Too Ten Most Wanted list. She was caught accidentally in New York and dragged back to California.

She is now undergoing trial together with Ruchell Magee, one of the three convicts who almost made it to freedom last summer. Ruchell has gotten the first five judges who were assigned to the case to excuse themselves, as he charged that they were bigoted against him. The 6th judge didn't go along with that--nor would he let Ruchell continue to act as his own lawyer--a function he was performing amazingly well up to that point.

free you

"If you will it, it is not a dream." Theodore Herzl

We are a group of people with a variety of academic backgrounds. Most of us have been fired from teaching positions in colleges and universities (or have been unable to obtain such positions) because of our radical political activities. Our involvement in women's liberation, civil rights and antiwar movements has made it impossible for us to hold conventional academic appointments. Therefore we got together and made plans for creating an entirely new framework for education, a framework which did not force instructors to hide their politics, or force students to regard their involvement in social and political causes as "extracurricular." We would like to attempt to combine intellectual and political, practical work and develop a learning center in which people could explore ideas, do research and at the same time acquire practical skills and serve the needs of the people.

At this point, we have only a general idea of what the set-up of such a center would be. We feel that the details should be worked out by all participants collectively. Nevertheless our discussion with a variety of community groups have allowed us to conceive its broad features. As we see it, the center would

- deal with the various academic disciplines (sciences, social sciences, liberal arts) in a critical and interdisciplinary context
- train people in semi-professional skills (e.g. for paralegal and paramedical work, teaching etc.)
- teach people certain practical skills (e.g. printing, photography, auto repair, typing, plumbing, etc.) generally useful for survival and/or political work.
- retrain professionals (help lawyers, doctors, teachers, etc. learn how to use their skills to serve the people)
- set up a daycare center, possibly also a food coop, etc
- give students and convenors of courses the opportunity to determine together what the character of their educational experience should be, what should be studied and how to go about studying it
- involve students and instructors in sharing the secretarial, janitorial and administrative tasks to avoid elitism and reduce costs.

At this point there are many questions in our minds and most of them can be answered only by prospective students. We would like to get your reactions to our ideas. Is this the kind of "school" you would like to go to? What are your ideas about program and structure? How much emphasis should be placed on intellectual work as compared with practical skills, community service or political action? How crucial is accreditation? What are your thoughts about financing? Given the unlikelihood of wealthy donors supporting such a school and our unwillingness to take any money with strings attached, would or could you pay any tuition? Should instructors be paid? Would your parents let you come? What do you think would be a reasonable tuition?

Please write and share your thoughts with us; once we hear from you we will know how to proceed.
University in Exile 5326 S. Harper Chicago 60615

In a action reminiscent of Julius Hoffman and Bobby Seale here in Chicago, the judge had Ruchell chained and gagged to try and force him to be a docile slave. Ruchell refused, even then, raising his feet to the point where he could kick his court-appointed lawyer in the mouth to show his contempt and dignity.

Even though Angela Davis has no past criminal record and is supposed to be judged innocent until proven guilty, she is being held without bail.

Boonv and Erika, the New York Panther 21, The Soledad brothers, Huey Newton--in the last year all of these have been trumped up charges. We must also put on the pressure of publicity and protest to free Angela Davis and all other political prisoners still held. To get petitions demanding bail for Angela Davis see the June 5th copy of the Black Panther newspaper or write to the National United Committee to Free Angela Davis, 3450 West 43rd Street, No. 104, Los Angeles, California. Angela is no criminal--she is a political prisoner--and a people's hero.

And (also in California) Black Panther Party chief of staff David Hilliard began trial June 1st on charges stemming out of the April 6th, 1968 confrontation with Oakland cops in which they brutally assassinated Li'l Bobby Hutton--the first member of the Panther Party to be murdered. The case has been continued all this time, while charges were dropped against seven other defendants. The prosecution has had seven other trials to perfect all his lies and prefabrications about the incident so there will be no sloups.



foghorn blues

Read in the New York Times that sisters and brothers in Powelton, the freak scene near the University of Pennsylvania in Philadelphia, gave a people's fair last week. It seems that ever since the highly publicized rip-off of files from the FBI's Media, Pa., office, there has been a sharp increase in Powelton's pork-to-people ratio. So the neighborhoods 30 communes held an auction of copies of the Media Files, posted wanted posters of the local agents, sprayed their cars, and decided that each house would mount a foghorn on its roof to be blown in the event the hogs come rooting about.

Then yesterday, talking to a brother from the coast, I heard that the FBI had come to a house in Berkeley's Parker Street collective--a whole block of households that considers itself a collective and share a common garden the length of the block, a food coop, some country land, and in general take care of each other. The feebies claimed to be looking for Mark Rudd. While one sister answered the door, another brother split out the back and went to each house on the block. Within a few minutes there were 50 people throwing shit at the pig's car, and moving in around them by the door. The pigs freaked out and split. That night the members of the Parker Street Collective decided to put foghorns on their roofs.

Don and Joann who just got back from the coast brought news about major freak insurrections in Boulder Colorado and at the University of Iowa. Occupations, massive street fighting, helicopters overhead, etc. It was only two years ago when the same thing happened in Berkeley over People's Park that it was front page news for weeks. A jolting reminder of how much more together our own communications networks and media have to be. Call an out-of-town friend every couple of days and just let them know the news, and tell their news to all of us. Our strength is in the amazing breadth of motion and creativity our people have--but we need to be in touch with it all as much as we can. We are each others lifeblood.

--Sunny Daze

techno-cong

Last January, Richard Levins, a professor at the University of Chicago visited Hanoi, talked to many Vietnamese scientists and then initiated a project in this country whereby American scientists could help the Vietnamese people. The most pressing scientific problem in Vietnam is now in the field of medicine. For many years the U.S. has been dropping anti-personnel bombs on Vietnam, in the form of metal fragmentation devices which strike the ground, explode, and send hundreds or thousands of small, irregularly shaped metal splinters whizzing in all directions. These fragments, because of their small size, are useless in attacking buildings and weapons installations. They are, however, quite effective in destroying human beings.

The terror from the air intensified two years ago when the U.S. Air Force switched its anti-personnel bombs from metal fragmentation devices to plastic fragmentation devices. Once the plastic fragments become embedded in the flesh, they cannot be detected with conventional X-ray techniques, and they cannot be localized surgically because of the regular trajectories they follow after penetrating the skin.

The Vietnamese have asked scientists in the U.S. to develop the bioengineering techniques necessary to localize plastic fragments in human flesh and the surgical techniques necessary to remove them. Both medical people and engineers have begun to work on this project.

Another area where help is needed is in restoration of the land. With so much of their land poisoned by U.S. defoliating agents, agronomists must develop procedures for cleansing the soil or must develop new crop strains. A great deal of library research on crop diseases is necessary for Vietnam because of the inability of researchers in that country to get their hands on Western professional journals.

The Science for Vietnam people stress that you don't have to be a scientist to help in the project. Much of the work involved looking things up in the library, collecting books and articles, etc. People interested in participating should contact Dick Levins and David Lewontin, Department of Biology, U. of Chicago.



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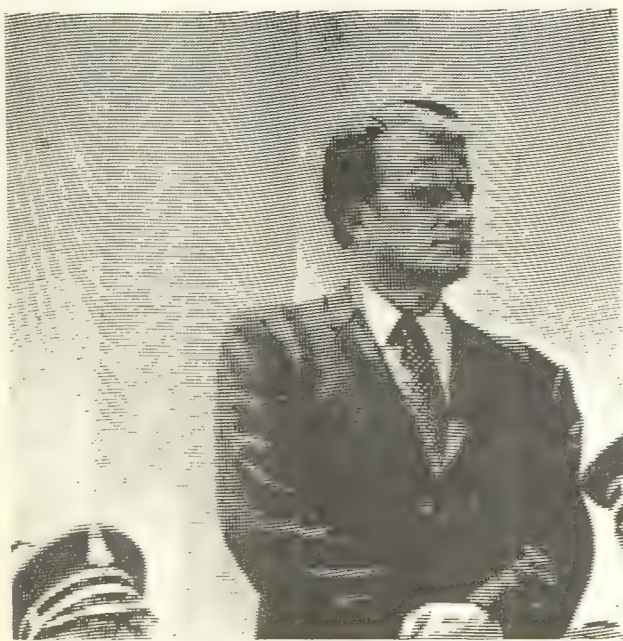
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GRAHAM CRACKERS

God is gay! God does dope! GOD'S A YIPPIE!!! Billy Graham in concert Tuesday night—especially for us. We drove down to McCormack Place looking for fun or trouble or just to go. Daley's News called us hell-raisers and Billy compared us to the mob that stoned Christ. Actually, we're just plain freaks of one sort or another.

I had planned to go on a bus from Moody Church, but the prospect was too traumatic by myself and I couldn't find anyone else who was into it.

As we got nearer, we began to see mobs of Billy's people approaching. A veritable sea of crewcuts, many, many white faces, lots of gray hair. For awhile it looked like we seven were going to be the only wierdos there. The prospect of doing anything with that small a group was pretty frightening. Once we got inside, though, there were lots of brothers and sisters to be seen. It was really hard to tell who was a freak-freak and who was a Jesus-freak, but it didn't seem to matter much. People were wearing little orange

Jesus-Loves-You stickers. I felt that it would have been nicer to have one that said Jesus-Loves-Me, but maybe that would have been too arrogant. There were plenty of folks there who had come on previous nights and were already saved. They could have worn Jesus-Loves-Me stickers.

We were serenaded by a former Lawrence Welk starlet and by G. Beverly Shea and then Billy came out in his \$350 suit, and launched into a rap about blood. A TV camera was spotted and lots of us stood up to give it a fist or the bird. Chants of Power to the People started and Billy was asked about Vietnamese blood.

I was surprised when we weren't ignored. Old cool-as-Nixon Mr. Graham seemed to be a little hassled. (We hadn't added much to the collection either.) Or maybe not hassled—he didn't put any more emotion into his speech or sermon or whatever it was. But he did remark that we were highly organized (definitely an ego boost) and told his flock, "I'm sure

you'll know what to do when the time comes . . . and there are enough of us to do it."

Do what? Beat the shit out of us? Kill us? Suddenly all the ushers seemed to be concentrated on the far southwest corner of the hall, where, by coincidence, we were sitting. Some blue meanies appeared too. Someone started chanting OM and I felt good again.

Billy told us about how it was OK to shed blood for Christ a few more times and then it was time to go up and be saved. But it was only for those who didn't look like Communists. A few of us did get through. Two sisters and I held hands and walked up. We were stopped once or twice and questioned about our seriousness. I felt pretty serious then; serious about all the people not represented in that crowd, all the people who didn't know that all you had to do was go up front and your misery would drop away because it was just coming from dirty old Original Sin, not Amerikan oppression.

We got up to where Billy was and stood with our fists raised while all around us people were saying, "I am a sinner." When the prayers were over, lots of people pointed overhead with their index fingers to symbolize "one way—Jesus' way." But almost no one registered outward signs of joy—very few smiles. You were supposed to wait for a counselor to come and talk to you and give you some literature, but we wanted to get back to the others.

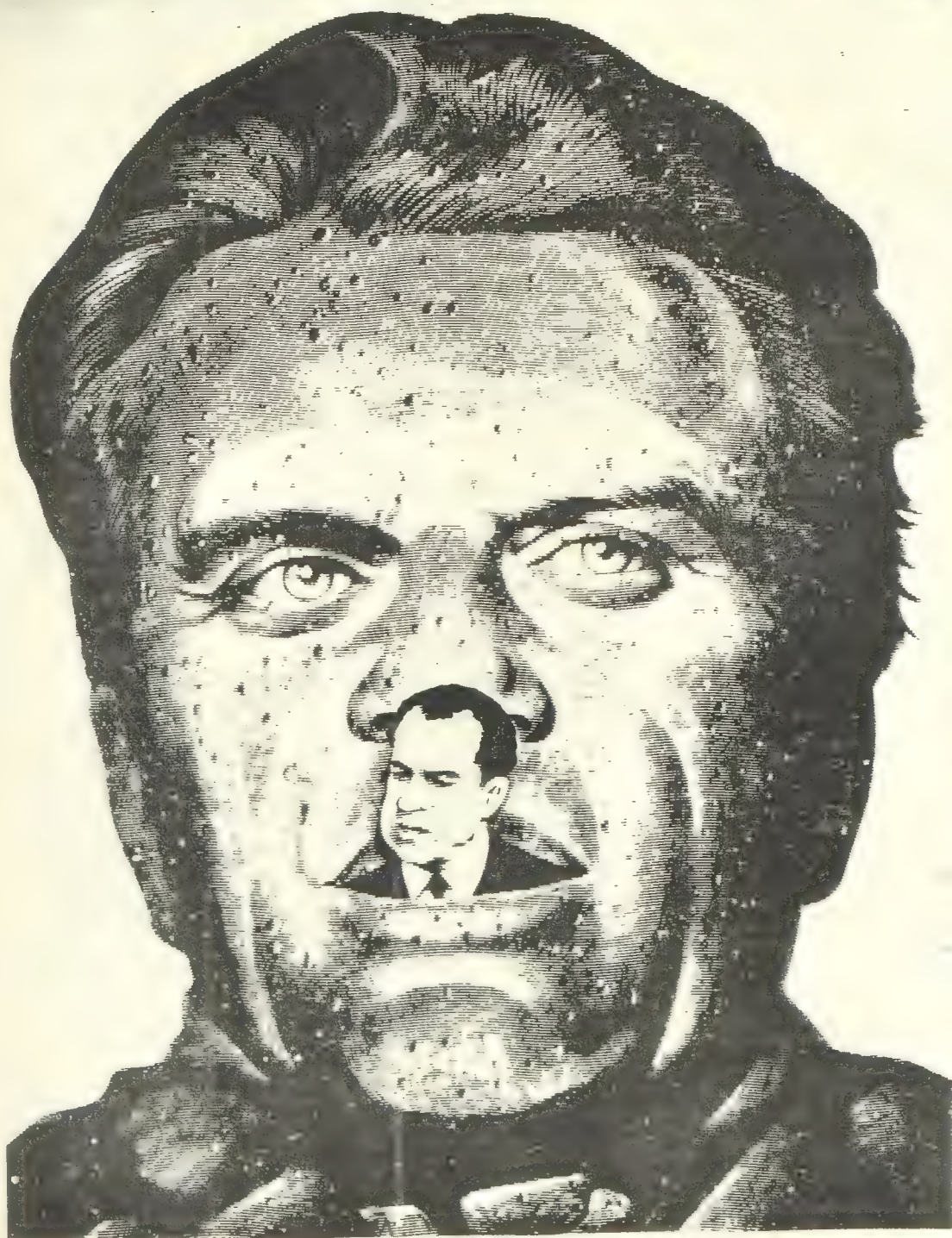
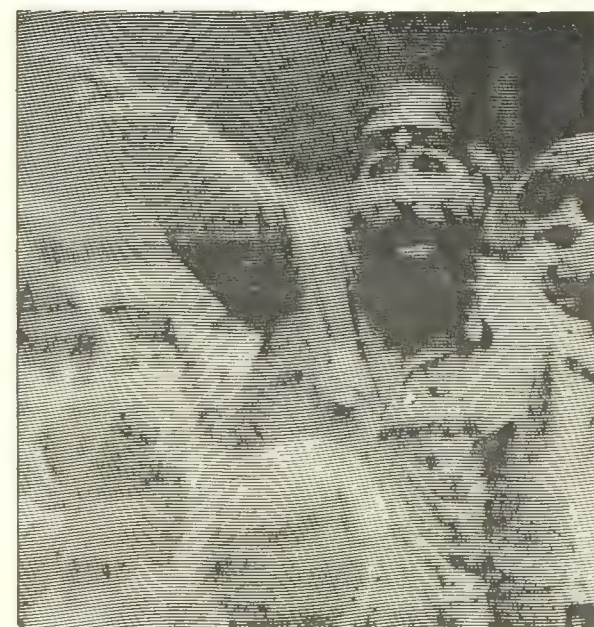
The pigs were into getting us out as quickly as possible. Then a brother set off a fire cracker. I have to admit I jumped when it went off, but it didn't turn out to be a shot after all.

An usher pointed out the mad bomber and another usher pushed him down and kicked him. Then the pigs moved in and arrested him and another brother. There was a half-hearted effort to stop the pigs, but we weren't there to start a riot, so nothing happened.

I followed the crowd to the parking areas, having lost the friends I came with. I couldn't remember where we'd parked, so it took a while to get back to the car. In the process, paranoia started to lay its icy fingers on my head and I was rather surprised when no one tried to run over me.

I found my friends and we drove home, most of us feeling a little strange. It was unclear, to me at least, if we'd accomplished anything or if we were supposed to have accomplished anything. Billy's people didn't seem very uptight about us, but they didn't seem wildly elated about Billy either. We weren't really into harassing them, but I would have like to have gotten more of a rise out of Billy. He was pretty damn smug. Besides anyone who would put his arm around our beloved president and smile can't be all good.

—Virginia



JESUS LOVES
DICK NIXON

SURVIVAL — CAIRO

At the bottommost point of this state, a mere finger of land on the map, between the Mississippi and Ohio Rivers, lies Cairo (pronounced Kay-ro) in a state of turmoil. The "turmoil", sometimes amounting to a civil war, other times to a state of siege, goes back to March 31, 1969, though its roots go farther back than that.

On March 31 a group known as the "White Hats" poured a long barrage of gunfire into black neighborhoods in Cairo, principally into Pyramid Courts, a large housing project. The White Hats were formed a couple of years earlier in response to an article by former President Eisenhower in Reader's Digest calling for a vigilante Committee of Ten Million to preserve Law and Order. State's attorney Peyton Berbling, 73, a leading opponent of black demands was one of the principal organizers of the 600 whites who were deputized and drilled in the streets wearing their white construction helmets.

Black demands up until this time dated back to 1946 when a suit demanding equal pay for black and white teachers was won. In '63 blacks demonstrated to open up the public swimming pool, and though they won the legal battle, the pool was closed down completely soon after. In 1967 the city's schools were finally integrated, 13 years after the decision handed down by the Supreme Court. In response to this, whites formed a private school named Camelot, with Rev. Larry Potts, local Baptist racist preacher as principal.

Following the March 69 attack by the White Hats, the United Front for Survival was formed by Cairo blacks, with Rev. Charles Koen as its head. In April a boycott was begun of downtown white-owned businesses, which is still going on. Every Saturday they meet for a religio-political rally, after which they go downtown to picket the stores. Stores are operating at 40% of their previous business.

Via the boycott the United Front is demanding jobs other than menial, janitorial work, "approaching a 50-50 ratio where at all possible," respectful treatment in stores and an end to offensive name-calling. These are the demands to merchants. From the city

they demand removal of diehard racist officials, 50% black employment in most city agencies, especially police and fire departments (Cairo is about 50% black), and 50% black representation on governing boards. From the state they demand aid in bringing industry to Cairo, job training, a state human relations office in Cairo and appointment of a special judge to hear cases of blacks "until such time as the white community demonstrates its good faith and decreases its intense bias towards Blacks."

In June 69, due to black protest, the white hats was officially disbanded, and effectively replaced by the UCCA (United Citizens for Community Action), which has close ties with both the White Citizens Councils of Amerika and the Amerikan Nazi party.

Since March 31, 1969, there have been over 150 nights of long barrages of bullets into the black community, and notably into Pyramid Court.

To cover up their activities police have fabricated stories of black snipers attacking firemen, and black guerillas in military uniforms assaulting the police station. Gov. Ogilvie has sent in a number of state troopers on a more or less permanent basis to assist local police. They stay in two local motels.

In September, 1970, there was a token offer of jobs made by the Merchants Association: twelve full-time and six part-time jobs in stores, six spots as police trainees, and six openings as trainees for firemen, although eighty such jobs were being demanded. Ever since the United Front turned down the offer as tokenism, white leaders have been crying, "They won't negotiate!"

After the refusal to accept this tokenism, attacks on the black community increased. On October 21, sheriff Chesley Willis resigned, some think under pressure from fascist vigilantes. In a sense he is a moderate. "I'll admit the blacks have legitimate gripes in some respects. There's some of them qualified for good jobs." He felt that he was caught in between the United Front and UCCA.

From October 21 to 24th there was virtual civil war. The VFW hall was burned down. Although located in the heart of the black community, it was patro-

nized exclusively by whites. It had long served snipers as a refuge from which to fire on Pyramid Court and other black homes. The UF denies that blacks burned it down, and thinks it was burned by whites in order to stage a confrontation. The blaze seemed to originate from the inside, and furthermore, no firemen appeared on the scene.

The next day a fight broke out between whites who came to view the charred remains, and blacks in the neighborhood. That night there were reports of gun battles between blacks in Pyramid Court and police officers three blocks away at their headquarters. A local white reporter claimed that hundreds of rounds were fired at the station, but the story was quite different from the black side. To the United Front it was just another—although fiercer—night, following the pattern of vigilante and police attacks which have occurred and recurred since the start of the boycott.

The next night, Friday, the offices of lawyers associated with the United Front were shot up, and forty bullets were fired into the parsonage of St. Columbia's church, headquarters of the Front. All the bullet trajectories indicated the firing was from very high, somewhere to the east. That points to the "crow's nest" firing platform on top of the police station. Finally, Saturday, all white racist nightmares were conjured up by the official tale: 16 to 20 blacks in fatigues... carrying automatic weapons... three separate assaults on the bastion of Lawncorder... audaciously pulled their cars up in front of the police station... hundreds of round fired. The next day the

Panthers delivering food



Warner Bros.
Records
Presents In Concert



**Mother
Earth**

**The Doobie
Brothers**

TICKETS: ALL SEATS \$3.00

PLACE: Auditorium Theater
70 E. Congress

DATE: JULY 1st 1971
TIME:

STYLE

Mayor said he thought it was the Black P Stones from Chicago or other outside agitators. The story was picked up by the straight media and got wide national coverage. But according to one observer, "after several hundred rounds of automatic weapon fire—on top of months of other alleged black sniping—I could count no more than a dozen or so pock marks on the face of the station . . . police were unable to kill—or even wound—any of their attackers who had supposedly parked their attack vehicles directly in front of the station." Tape recordings made of the shootings Friday and Saturday nights reveal the deafening staccato of semi-automatic and automatic weapon fire from the police station and vicinity, outnumbering reports from the Pyramid Court area by 20 or 30 to one. Machine guns, submachine guns and automatic rifles have been photographed in the police station.

Since then a warehouse a few blocks from Pyramid Court burned down. Seven blacks were to have begun work there the next day. Downtown a building went up in flames when word got out the United Front was thinking of buying it. A grain company hiring blacks went up in smoke.

Cairo is surrounded on all sides by levees which hold back the Ohio and Mississippi Rivers which join there, and from these levees white snipers shoot a distance of 200-300 yards into black homes. Through December people took to sleeping in their bathtubs.

Climax to the autumn siege came on Dec. 5, a bloody Saturday for United Front pickets, who drove downtown from the rally at St. Columba's to march in the weekly boycott demonstration. With no warning, heavily armed state troopers, Cairo police, and scores of plainclothes-specially-deputized whites with rifles, shotguns, and Thompson machine guns, met picketers as they were parking and opening their car doors. Says Mankar Harris, the white minister in charge of public information for the United Front, "All of a sudden we were looking down the muzzles of double-barrel shotguns. They grabbed us by the collar and shoved us to the nearest wall and beat the shit out of us." Throughout there was the terrific din of guns being fired into the air, which the Front claims

The People of Cairo being confronted by new Police Commissioner, Dale (far right, with shot-gun).



was a smoke screen to cover the shooting of Rev.

Koen, which did not take place. Fifteen pickets were arrested including Harris and Father Bodewes, the white priest from St. Columba's, who was also badly beaten. The apparent grounds for the beatings was a newly passed ordinance providing that marchers must walk two by two, a distance of six feet apart and "no less than twenty feet from the establishment being picketed" which automatically shoved demonstrators out in the street where they would be asked to show a permit to parade.

Blood, beatings, guns and arrests utterly failed to keep members of the Front behind their doors the next day. They marched on downtown stores on Sunday, Monday Tuesday and Wednesday, in the face of bristling artillery lining the streets and two armoured cars patrolling their ranks. But there has been no violence on the part of whites during Saturday marches since then.

In January and February there were two raids in which doors were beaten down and people beaten up in a search for arms, ammunition and dynamite. According to the United Front these were both attempts to provoke a confrontation that would allow whites to decimate black resistance.

Since then, Leveland Rush, a black man formerly of Cairo, has come forward to reveal that he was

offered \$75,000 to be the "triggerman" in a plot on Rev. Koen's life. The mayor, police commissioner, president of a local bank, the states attorney, and other prominent Cairo whites are implicated in the plot which was supposed to occur January 1. Rush, after being made the offer, asked for time to consider, and then fled to Kentucky until he made the decision to reveal the plans to Rev. Koen. He has since gone into hiding. Other offers have been made to individual blacks to break the boycott, which is still continuing.

Through all this the Front has created a strong political base and a determined spirit among blacks, faced with crushing odds. Economically it has gone beyond the boycott and has helped establish a housing co-op to make materials for prefab houses to replace the scores of houses which have burned down over the years. It intends to build 300 with \$290,000 in state funds granted for building low-cost homes. Land for a shopping center has been purchased, but the city council refuses to change its zoning laws to allow it to be built. The Front brought a branch of a black-owned paint factory to Cairo, the first new business, black or white, in years. A team of Flying Black Medics from Chicago has initiated free health care for blacks.

continued on p.30

LINK WRAY

For those who remember him, rejoice. Link Wray is back. For those who don't remember him, rejoice. Link Wray is here. Back around 1959 they were calling Link Wray the best free-form gut guitarist on the planet. He proved it by cutting two singles that became instant classics, "Rawhide" and "Rumble." That's when his record company came up with a couple of dozen ways to "improve" Link's music. So he packed his guitar and took a twelve year walk. Which brings us to "Wray's Shack Three Track," a converted chicken coop studio built by the family somewhere in the woods of Maryland. Link's album was recorded without the benefit of some of the so-called essentials, like sound proofing, a console, indoor plumbing. There was no bass drum, so someone stomped real hard on the floor with a size fourteen shitkicker. For rhythm, someone else shook a tin can full of ten penny nails. And when the venerable old recorder started to freak, they moved the speakers outside and miked the window. When the tape ran out the album was finished.

Link Wray/Link Wray on Polydor

Polydor records, cassettes and 8 track are distributed in the U.S.A. by Polydor Incorporated; In Canada by Polydor Canada Ltd.

His Itinerary

May 28/29 Fillmore East, New York, N.Y.
June 4 Coliseum, Phoenix, Arizona
June 5 Forum, Los Angeles, California
June 12 International Sports Arena, San Diego
June 18 Swing Auditorium, San Bernardino
June 25/26 Paramount Theatre, Seattle, Washington
June 27 Gardens, Vancouver, B.C.
July 27 Las Vegas Convention Center, Las Vegas

His Albums

Carnival of Life SP4140
Recital SP4152
Lee Michaels SP4199
Barrel SP4249

Lee Michaels

5th SP4302

on A&M Records and Tapes



JAIL NOTES

JAIL NOTES by Timothy Leary, Douglas Books, New York, 154 pps. \$2.95.

With a style reminiscent of the early (and then-radical) John Dos Passos, with imagery and ironic juxtaposition like a Godard movie set down on paper, Dr. Timothy Leary has portrayed his even months in prison last year—time spent serving a ten year sentence for possession of marihuana. We get stream of consciousness, description, linguistic analysis, quotes from ancient descriptions of hell, and duplication of prison documents, all interspersed.

Tim Leary comes alive in this book—he's no longer the picture on the poster, no longer the media personality, the "High Priest" of LSD. In this book he comes across as simply an individual human being, flung into jail and separated from the people he loves. And this is a realization that struck home to him: "Some of these people around here seem to forget that it's just a movie we're making for fun and they are the ones with the spears. Get me out of here." After a while, he understands the truth: that it's for real and he might wind up staying there a mighty long time.

So Leary enters the prison world, in Orange County, California where "Books are contraband" and inmates who scorned books on the outside now horde them and use them for currency, the prison world where "the only thing you miss here is sex, music and dope" (Thanks a lot.) Prison, where his fellow inmates are locked up for "ADW on Peace Officer" (Assault with a deadly weapon on a cop) or "RSP" meaning "Receiving Stolen Property. Property. Property. Property. Property."

Tim finds friends: blacks who recognize him as a freedom fighter, white hippies who are glad to see a fellow head. A Hell's Angel borrows Tim's copy of the Unanishads to copy a passage.

Tim writes letters home; and they are returned for (check one): incomplete envelope flap, using two sheets of paper, incomplete heading, improper

stationary, improper return address, offensive or obscene remarks, drawing pictures or otherwise ornamenting the stationary, mentioning other inmates by name . . .

Leary meets a "friendly" guard who claims to have been a bus boy at Holy Cross College when Tim was there. While the guard stands there chatting, the other inmates begin to yell "Tell Motherfucking screw get the hot water for our coffee." Now the guard gets tough: "take it easy boy . . . You people don't fool me. I read your letters home every night. You act so tough around here and then go whining and soppy good boy to Your Mothers." Leary replies: "I have heard your case and I find you guilty. Guilty, of disturbing the peace and disorderly conduct." He tells me it is bad manners to flaunt the private letters. "In all this time, living as we do in chained crowded squalor there has been naught but kindness. Look at us. All tribes Black. Brown. White. Grey. Let your world model ours and spare us talk of 'you people.'" And as the guard walks away, someone yells: "And get the hot water boy."

Leary meets the 19 year old blacks with three life sentences to serve, the 19 year old hippie picked up at the Newport Pop Festival in the parking lot—he didn't know there was a riot: the cops just yelled "that's the one." Tim learns first hand that there's "too much punishment for too little crime."

Tim helps protect an inmate named Tom from a group of others who wrongfully think him a snitch. "I was a twoperson Rosemarytimothy-soul inside a one person cell inside a sevenman sorrowful tier, inside a tank, inside a fiftyman module and love was the only way out and here was a fellowhumanbeing trapped in hell of unbelievable wickeddanger. . ."

Through the whole thing, Tim maintains his sense of humor, his love of life, his feeling of brotherhood towards his fellow inmates. And his longing for freedom. The longing that propelled him over the prison fence last September 13th into the waiting, loving

arms of the Weather underground and then to Algeria, fulfilling his wife Rosemary's horoscope that told her about the "end of the year when you will be able to take a long-dreamed-of-vacation."

This book is recommended reading for anyone who couldn't understand how Dr. Tim could hook up with the Weather people. While it doesn't talk about his escape (there's still supposed to be a book coming on that) or about "politics" in the formal sense, it does show throughout his understanding of the division of people into keepers and the caged—the pigs and the oppressed. LSD, Tim says, made people's minds like "zoos with all the cages open—and this became the metaphor of our journey. OPEN THE CAGE DOORS! Let the Wild Animals Be Free! When the domesticated discover their wild nature the result is chaos only to the zoo-keeper jailer with his brass ring of keys." In Jail, Tim came in daily contact with supposed people whose only job-function revolved around their keys.

To the hell of being caged, Tim could only respond by becoming "armed and dangerous to anyone who threatens my life and freedom."

Tim isn't the only one who is going to be literally forced to respond that way. He had "quit public life," Allen Ginsburg relates in the introduction to this book, and then was subjected to search and busted and forced to interrupt his writing, to return to public life "and defend his person from attack by the State." If today John Sinclair is still in jail in Michigan for two joints, if 400 cases a day go through narcotics court in Chicago, then tomorrow the knock could very well come to your door.

This isn't a book with answers, just a portrayal of a very intense, life-changing experience. One day Jiggs, who Tim describes as a "fourty year old Black heroin addict, thin as a needle" comes up to him and says "Tim, answer me one question." And it turns out to be the only question worth asking anymore: "How long, man? How long is this going to go on?"

—Bernie

CHICAGO

ANNUAL BLOOMERS

a one year subscription to THE SEED costs:

- ☐ \$8 to Individuals (\$8 to Canada)
- ☐ \$12 to Institutions
- ☐ \$15 overseas
- ☐ \$0 to prisoners

NAME _____

ADDRESS _____

return to SEED
150 N. Dearborn St.
Chicago, Ill. 60614

SEEDS

HERE ARE THE ANSWERS TO LAST ISSUE'S PUZZLE:



INTERCOURSE

MESSAGES

Congrats to Michael & Emily and Trish & Ed.

"Set Your Chickens Free!" Ted Moore—where are you? —Holly, 415 Cambridge Dr. Richardson, Texas 75080.

Dear Susan, why?
Dear Susan, why?

Bob—write to me—Rita

Mom—When the Revolution comes I suggest you split for Canada fast—Sally

Jabe—It's all in your head—Diane

Mr. Natural—are you organic?

Pa—Ole' Yeller done killed another skunk—Ma

Dear Jon—Thanks for letting me have the dining room table. You can keep the rest of the couch.

Sally—please forgive my harsh words. I didn't mean it—I was mad at your brother at the time. While we don't really want you back home, we would like to have you over for dinner occasionally. Please—Sally

FOR SALE/TRADE

The Society for the Propagation of People's Music has kazoos, tambourines, recorders, slide whistles, cow bells and other assorted verbiage-of-Babalon-eliminators. Reasonable. 525-8050.

62 Microbus—69 engine. New Battery—recent tuneup. Extra tires—reasonable. \$300. Box 3865.

12 String Guitar. Gibson B-45. This is Gibson jumbo model that sells at Lyon & Healy for \$365 +. Great condition. Just need bread. \$195 including case. Bill 929-1497.

For Sale: Ludwig Super Classic Double Bass drum set, 20" by 22" Lerdian cybor, 1000, all accessories and double tom-tom. Great good condition, \$550 or offer. For more info call Jeff at 524-3260.

For Sale: one Raleigh bicycle. It's a woman's 3 speed, 26 inches. Price \$40 or better offer. Call Margi at 23-7868.

HELP!

The United Front for Survival in Cairo, Ill. (see article on P. 22) is asking college students to come to Cairo to aid in the education of Cairo's Black children. The public school system has been shut down—white children are being sent to private, segregated schools. Monetary donations are also badly needed. Send to Deborah Jackson, Campus Coordinator, P. O. Box 544, Cairo, Ill.

Uptown Community Organization desperately need refrigerator to keep food program. 4709 N. Broadway. 728-0101.

It's ninety odd degrees as we put out this issue—we've come to the conclusion that in order to survive the summer we're gonna need some window fans and/or air conditioners run on gas (or electrical lines won't take the current). If you can help, please let us know as soon as possible. Or if you'd be willing to stand over us waving palm leaves

This is a community bulletin board, not a classified ad section. This service is free but we accept donations. We've tried to eliminate rip-offs, legal turn-ons, model ads, dating services, hip capitalist crap, and sexist ads. We still cannot vouch for the sincerity or legitimacy of ads, and if you still get ripped-off let us know. Not all notices can be run for the upcoming issue if they're sent in too late. If your ad is dated, send it in about one month before the deadline, so as to assure its appearance. Ads aren't accepted over the phone—bring them in or mail them. When you give us the ad, include a phone number and/or address where we can reach you if there is a question. Phone & address can be withheld for the asking. We may assign Seed box numbers to ads of a possibly personal nature, to eliminate crank phone calls, etc. You may request a box number. Any mail received for box numbers will not be forwarded. You must call or come in and pick it up. After six weeks it will be discarded. Any more questions?—call Maralee at the Seed.

ARE ME!

ALL POWER TO THE GIZORNINPLATZ!

ARE EVERYWHERE!

FREE

Free kitten—tanglefoot needs a good home (lots of love). He is gray with white markings, about two months (?) old. We deliver, free. Anyone at 375-0348.

HELP!—lots of people dig baby kittens—no sweat finding homes for them. But no one so far is willing to take adult cats at all. We have 4 really beautiful cats (people really) and since we are leaving in a couple of months or so, we would like to see that they get a home with a loving atmosphere. We don't want to hand them over to the Anti-Cruelty people or somewhere where they will just get fucked over from neglect and/or abuse. They are all special to us, but we can't take them along. If you can qualify, or have any workable suggestions, please call 375-0348.

disgusting animal of indeterminate breed. Think it is a cat. Shits on floor, eats food off of table, bites and scratches while you sleep. May have babies (who knows? Lotsa foam at the mouth). Currently pregnant, breathes in your mouth and nose all night as well as drooling. Urinates on everything, including you. Attacks friends and strangers alike. Is apt to vomit in national parks if you are in there. Willing to be good if the home for \$450 or best offer. Must show birth records proving Anglo-Saxon ancestry for last 3 generations. If you are interested in our cat, please call 924-0113 and ask for Mr. Natural. We will arrange a convenient interview for you any day you want between 3 and 4 in the morning.

Trying to get together coffeehouse in Evanston modeled after Alice's, trying to be a living organization able to aid in organizing the community toward various projects—day care, food co-ops, third world education, etc. Presently very poor. We need Commercial Electrical stoves, Refrigerators, work table counter tops, cash register, and other kitchen supplies, as well as, of course money. We are located in Evanston at the northwest corner of Sheridan Road and Chicago Avenue (Chicago Avenue is called Clark Street in Chicago).

Carpenters collective forming. People willing to teach and learn needed. Once organized we can do work in and around the community for non-rip-off fees. Anyone interested call the IWW hall at 549-5045.

Thanks to all those out there who have sent us office supplies. At this time we have more rubber bands, staples, pencils, and korectype than we will ever be able to use. More than anything right now, besides postage stamps, we really need large manila envelopes to send out papers in. Thanks for your support.

RIDES

Need ride to Logan, West Virginia area and July 15. Ride is for myself and my 3 children—grown to W. Va. and back to Chicago. Will help share expenses. Call me at Young Patriots on Saturday 374-8957. My name is Myra Solorzano.

Ride needed to Celebration of Life Festival—June 19 or 20. Will Pay—Call Jim 485-1578 or 943-9400, ext. 248.

Need ride to California, San Fransico anytime after June 10. 325-7176. ask for Joe. Park Ridge.

RIDE BOARD—Call 728-3438 and maybe we can hook you up with someone going where you are. \$1 service charge.

Need a ride to Georgia. I'll gladly share driving and expenses. Leaving Aug. 1st. Call Marj at 787-4411.

Need a ride to Logan, West Virginia area and July 15. Ride is for myself and my 3 children—grown to W. Va. and back to Chicago. Will help share expenses. Call me at Young Patriots on Saturday 374-8957. My name is Myra Solorzano.

GIGS

Moving, clean, from apt. to apt. Call Robert at 973-0112.

Social worker with 6 yrs. experience needs a job where people still care what happens to each other. I have worked with old & young people who have chronic diseases and with kids in discussion groups. Please call Nancy at 528-0070 anytime.

Interpretive photography team looking for people seriously into this kind of thing. Models, fellow photographers, writers, ideas, equipment we can use, etc. are all welcome. No phonies please. Ron 421-6216.

Canoe base for YMCA in Northern Minn. looking for cook: \$400 for summer and room and board for the summer. Would be responsible for cooking for 40 people once a week and 7 people the rest of the week. Also need trail counselor: \$450 - \$500 female or male, 21 years or older. Someone who has done considerable canoeing and has some skill in relating to Jr. High and High School age young folks. Contact Jim Hojnacki at the Harvey YMCA 178 E. 155th St. Harvey, Illinois or phone 331-6500.

Wanted: all persons interested in working exclusively in children's theatre. No equity please. Contact Melvyna 684-7291 after 8 p.m.

Desperately need job. If you know of anything call 674-5485 and ask for Les.

Need help around crib. We paint, wash walls and hang wall paper. Dan or Ray at 539-0264.

Young Mother to care for another child in own home. Call 929-0051.

I need a gig. I can fix things, do cribs, work with groups, write and do paperwork and math. Lots of other things too; people tell me I'm real smart. Will do for cash, tools, 10 speed bike. Call Paul, 889-2999 if you have something to be done—maybe I can do it.

Cashier needed. Image Theatre. 750 N. Clark. Call 337-2113 and ask for Barry.

CRIBS

Wanted: person to share 6 room apartment with two bedrooms. \$70 per month plus about \$10 for utilities. It's a house with driveway and yard and is in forest park. Marty, 366-2137.

Roommate wanted: share two bedroom apt. (to get your own room). \$43. a month plus util. See Dave Jaruska, 632 W. Roscoe, Apt 3n.

Five room apt. to share for summer or year. Lots of exposed wood, back yard, furnished. Women to share with same. 67.50/month. 5900 N. Seculded street near transportation. Call 275-1052. try all times.

Am looking to sublet my 5 room apt. \$135 and one months deposit. In Andersonville section of Chicago (Foster) near the lake. 728-3438. Available July 1st.

Leaving town for the summer? For a month? Need somebody to feed your cats or walk your dog or watch your apartment? I'll do it free if I can stay in your place while you're gone. Call 674-5485 and ask for Les.

WANTED

Need a draft card. If you have a card matching or coming close to these descriptions (6'4" tall, 180 lbs, Jk. hair and eyes) or a plank one, please contact Box R.M.N. c/o the Seed. I can afford some money, but not much.

Needed—place for band to practice any time of day or nite. Call Tom 935-2835 from 6 to 7 p.m. or Ken at 267-4891.

Desperately need a crib (for a baby) by late Aug. for very little bread. Seed box BABY CRIB.

Wanted: one metal guitar in good condition. CHEAP. Marc E. 493-7592.

Wanted: one half-way decent slide guitar player to jam with not-bad harp player this summer at various I.C. stations, Maxwell Street, etc. Ultimate goal—loose change, good karma, and existential return to beatitude. Marc Edelsten, at 493-7592.

Fiction writer seeks writing partner or an aware aspirant for full partnership in writing venture and share home ownership. Driving, business acumen helpful but not essential, small capital required. Area Code 312-345-6845. C.B. Williams.

MISC.

Bread Shop. Natural foods only. 3643 N. Broadway.

Apologies for wrong number in last issue. But radical writer still wishes to interview flower children, revolutionaries, Jesus Freaks, heads, etc. Phone 274-4636. Robert.

Looking for fellow camper to spend rest of summer going west. No specific return date. Have van and some camping equipment. Must be head; straight; male or female. Pref. age 24 or older. Leave mid-July. Seed box LEAVE.

CHICAGO SEED

ART

GRAPHICS OF PROTEST showing thru July 2nd at the Ryder Gallery, 500 North Dearborn. 467-7117 for information.

MUSEUM OF CONTEMPORARY ART, 237 E. Ontario. Thru July 4th, two exhibitions: Radical Realism and Sculpture by Cosmo Campoli. Tours can be arranged by calling Helen Ratzner, 943-7755.

BERGMAN GALLERY, University of Chicago 5811 S. Ellis. An exhibition of the work of Sharon Couzin thru July 10.

COMMUNITY

GAY PRIDE WEEK is Saturday June 19th thru Sunday June 27th. Thursday, June 17, WSNS TV channel 44 will show the movie "Gay and Proud" at 11:30; Friday, June 18 will be 3 1/2 hours of movies at the Gay Alliance Community Center, 171 W. Elm Donation. Saturday June 19 Gay Art Fair at the Center from 12-7 p.m. and Folk Dance at 8:30 p.m. That same day Mattachine Midwest will hold a gay musical review at 8 p.m. at the Cafe Topa, 3806 N. Ashland Ave. Sunday June 20 a boat cruise from 6:30 to 11 p.m. on Lake Michigan—donation \$8.50. Workshop on Gay Life Styles (communes, etc) 7 p.m. at the Center. Monday, June 21 "What Parents Always Wanted to Know About Homosexuals But Were Afraid to Ask" at 600 W. Fullerton. Tuesday, June 22, "Religion and the Homosexual at 171 W. Elm, At the University of Illinois Circle Campus, 6:30 - 9 p.m., workshops on Bisexuals, Third World Gays and Transexuality. Wednesday, June 23: at Circle Campus from 6:30 to 9 p.m. workshops on Law, Sado-Masochism and Gay Youth. Thursday, June 24 at Circle: Women's Workshop at 7 p.m. & speech on Gay Marriages by Jack Baker, president of Minnesota Student Association, also at 7 p.m. GLF Rally at the Civic Center from noon to 2 p.m. to protest arrest of two brothers for a kiss in the Loop (their trial is also June 25 at 9:30 a.m. at 11th and State. For further info, call 472-2467.) Sensitivity Group from 7:30 to 10 p.m. at Circle, Gay Dance from 9-11 in the Illinois Room at Circle Campus. Saturday, June 26 a Gay Picnic at Ned Brown Forest Preserve, Grove number 9, Busse Woods Elk Grove Village, cars leave 171 W. Elm at 10:30 a.m. Sunday, June 27, Gay Alliance Brunch at Gay Community Center, 9:30 to 11 a.m. Gay Parade: Assemble for parade 1 p.m. Diversey Harbor Parking Lot on Diversey, east of Sheridan. Step off time 2p.m. disbanding later in Lincoln Park for a Gay-In. Monday, June 28th, GLF rally at the Federal Building, noon to 2. For more info, call 664-4708, ask for Barb or George.

July 4th Peace Picnic, Stockdon Drive & North Ave. Call Chicago Peace Council for details, 922-6578.

SEED BENEFIT: June 20th at the I.W.W. Hall, 2440 N. Lincoln Avenue, 6 p.m. to midnight. Wilderness Road, Yama & the Karina Dusters, and the Rawl Hartman Group. \$2 donation.

PICKET LINE by National Farm Workers Organizing Committee at National Food Store, Diversey and Halsted, to protest selling of scab lettuce. Weekdays from 4 to 7 p.m. Saturday starting at 9 a.m. Call 549-1631 or 939-5120.

COLLEGE OF COMPLEXES meets at St. Regis Cafe, 105 W. Grand Ave, every Sat. nite at 9 p.m. for talks followed by open ended discussion. June 19th: "The Farce of the so-called Paris Peace Conference" Stan Dale, radio personality reports on his visit to Paris. June 26th: "How to make newspapers better" by Dan Rotenberg, managing editor of the Chicago Journalism Review.

NORTHSIDE WOMENS LIBERATION. The Sisters Center, 7071 Glenwood will be open every Thursday evening at 7:30 p.m. for a rap group and women's history study group. Call 338-6073.

LA DOLORES CENTER, 2150 N. Halsted, sponsors community services for women, including Women's History Workshops, an Anarchist Study Group, occasional films and free pregnancy testing on Wednesday evenings from 8 to 10. For further info, call 935-0324.

FREE SPEECH FORUM every Friday at 8 p.m. at People's Church, Armitage and Dayton, sponsored by the Lincoln Park Rights Coalition. 642-2624. No Admission.

POETRY READINGS at the Whole Earth Store, 530 Dempster in Evanston every Sunday at 8 p.m.

RADIO FREE CHICAGO is back on the air: 11:30 to 12:30 Monday thru Thurs. 11:30 to 2:30 on Fridays, 10-2 on Saturday and 11:30 to 2:30 on Sundays (all p.m.s). 97.1 FM

Gay Women's conference in Los Angeles June 25-26-27 at 2201 South Union (near Washington Boulevard). Speakers, dance, workshops, participation in gay pride demonstration. Women only. straight sisters welcome. For info on participation, housing, etc, write to Gay Women's Inter-group Council-L.A. c/o D.O.B. Center, 1910 S. Vermont, L.A. California.

Radical lesbians meet every Sat. at 2 p.m. at 171 W. Elm.

July 2-5, Independence Day 1971 will be celebrated in Albuquerque N. M. by the Peace & Freedom Party which will hold a convention to discuss running candidates in 1972. One person one vote. For info, write National Organizing Committee, 1727 W. Washington Blvd, Venice, Calif. (213-821-8526).

A meeting of families of prisoners will be held on Sat. June 19 from 2 to 5 p.m. at Old St. Mary's Chapel, 21 East Van Buren. Anyone who has a family member who is or has served time in prison or jail is invited. Sponsored by Chicago Connections. 939-4227 for info.

Free legal clinic every Wed from 7 to 10 p.m. at Rising Up Angry office, 2744 N. Lincoln. Call 472-1791 for info.

Free legal clinic at TWO headquarters, 1135 East 63rd St. Wed from 7 to 8 p.m.

Tues. & Thurs at 7 p.m. and Sat at 4 p.m., Political Education classes are held by the Black Panther Party, at the State headquarters and at the Westside office. 924-65-75 or 738-0778.

Vigil by Women for Peace, every Sat. at 11 a.m.-1 p.m. State St. between Madison & Washington.

2nd annual Smoke-In July 4th in Washington, D.C. BYOD.

June 21—National Women's Action to end the War. The Longest day of the year—to protest the longest war. Leaflet at the Induction Center on West Van Buren Street. at 5 a.m. Noon vigil at the Federal Building. Call 922-6578.

July 2-4 National Anti-war convention in N.Y. at Hunter College, sponsored by the National Peace Action Coalition 150 Fifth Ave. No. 91 N.Y. 10011. (see below, p. 28-29)

TRIAD COSMIC RADIO weekdays from 8 to 12 p.m. on 106 FM.

THEATRE & DANCE

OLD TOWN PLAYERS present "Jack Be Nimble!" a musical comedy based on "The Importance of Being Ernest by Oscar Wilde thru July 11. Fridays and Saturdays at 8:30. Sunday at 7:30. \$2.50. At 1718 N. North Park. Call 645-0145 for reservations.

THE PUPPET PLACE presents "The Last Unicorn" Fri, Sat, Sun at 8 p.m. FREE at 3402 N. Halsted.

GOODMAN THEATRE, 200 South Columbus Drive (CE-6-7080) presents "Lady Audley's Secret" adapted by Douglas Seale from the novel by Mary Elizabeth Braddon, thru June 27. Tue-Wed, Thurs. and Sat at 7:30 p.m. Thursdays and Saturdays at 2 p.m. and Fri & Sat. at 8:30 p.m.

GOODMAN CHILDREN'S THEATRE COMPANY presents "The Thwarting of Baron Bolligrew" by Robert Bolt. Thru June 27. Call CE-6-7080 for further info.

JANE ADDAMS THEATER presents "Fragments" by Murray Schisgal and "The Last Straw" a new comedy by Charles Dizenzo every Fri and Sat thru June 19th at 8:30 p.m. at the Jane Addams Center of Hull House, 3212 N. Broadway. Admission is \$1.50. Students \$1.

THE COMMUNITY ARTS FOUNDATION presents "Dream Theatre"—actual dreams performed by "The Chicago Extension" at the Body Politic, 2259 N. Lincoln Avenue. Fridays and Saturdays at 8:30 p.m. \$2 and \$3. Call 477-1977 for reservations.

THE ENSEMBLE presents 5 different works in rotation, including "The Living Newspaper", several other plays and a mime-dance. Thru June 27 at the Leon Lerner Theatre, 4520 N. Beacon St. 8 p.m. Fri, 7:30 and 9:30 on Sat and 8 p.m. on Sun. Tickets are \$2 but are distributed free to the Uptown community. 769-0601.

MOVIES

3 PENNY CINEMA, 2424 N. Lincoln Ave. Call 528-9126 for show times. Present feature is *3 PENNY CINEMA* on Lincoln Ave. is a scab theater where the new management fired all the employees who belonged to the UAW Union local there. **DON'T GO TO THE THREE PENNY CINEMA!** "Crusadingura", June 30 and July 1st: "Sword of Doom," and July 2-4 "Onibaba."

ALICE'S REVISITED, 950 W. Wrightwood. Showings at 8 and 10 p.m. every Tuesday. June 15th: Hunchback of Notre Dame with Leon Chaney Jr. (1922) and June 22nd: Cabinet of Dr. Caligari (1920). Small donation.

BIOGRAPH THEATRE, 2433 N. Lincoln Avenue is presenting films of the thirties and forties. Admission is \$1.25 for a double feature. Phone for information is 348-4123. June 11-17 "The Roaring Twenties" (Cagney and Bogart) and "Strawberry Blonde" (Rita Hayworth and Cagney). June 18-24: "Dark Passage" (Bogart and Bacall) and "Jezebel" (Bette Davis and Henry Fonda) and on June 25- July 1st: "Charge of the Light Brigade" (Errol Flynn and Olivia DeHavillan) and "Black Fury" (Paul Muni.)

MUSIC

THE QUIET KNIGHT, Belmont and Sheffield presents McIan-Forrest Stage Group every Monday nite. Siegal-Schwall on Tuesday nites. \$3 (includes 2 drinks: this is a bar—you must be 21). Call 543-9509.

WILFRED BRIDGE, 2270 N. Lincoln. Wednesday 8:30 p.m. Thursday, McLehman-Wood. 8:30 p.m. Friday, McLehman-Wood. 8:30 p.m. Saturday, McLehman-Wood. 8:30 p.m. Sunday, McLehman-Wood. This is a bar, you must be 21.

The following are the folk singers for a time at the Quiet Knight. Saturday nites. 8:30 p.m. June 18 and 19 (Fri & Sat) Clint Sanders and Mark & Wendy. June 21: 8:30 p.m. Mark and Wendy and Ray Watkins. 11:11 p.m. Dan Lavin, 8:44-9:50. This is a bar, you must be 21.

RENAISSANCE—a coffeehouse (mostly for high school kids) in Oak Park, behind the First Congregational Church, Lake & Kenilworth Sts. Oak Park. Fri 8-11 p.m. Live music, 50 cents. Wed. 7:30-10:30. FREE.

THE LITTLE GREEN BAG, 5856 N. Milwaukee provides cosmic entertainment Sat. and Sun 10 p.m. to 3 a.m. Songs by Osiris Marab and whoever else flows in. **ALICES REVISITED**, 950 W. Wrightwood. Friday and Saturday June 18 and 19th, Rawl Hardman Group (\$1)—you must be 18. Thursday nites in June, Jam nite with the Phillip Guy Blues Band. Weds. is folk nite with the Great Butterflynut Mystery. Sunday, June 20th is community band nite with Chicago River Blues Band. Every weekend in July will feature the Otis Rush Blues Band. Call 528-4250 for further information.

BENEFIT for the Uptown Peoples Planning Coalition June 22 at the Quiet Knight, Belmont and Sheffield. Siegal-Schwall. \$3.

JESUS FESTIVAL—June 25 at 8 p.m. at the Aragon Ballroom. \$1.50 donation in advance, (545-0857) \$2 at the door. Andre Crouch and the Disciples will play.

LISTINGS IN THIS CALENDAR ARE FREE—SEND INFORMATION ON ANY UPCOMING EVENTS TO: Calendar, c/o Seed, 950 W. Wrightwood Chgo, Ill. 60614.

CLASSES

WOMENS LIBERATION CLASSES, sponsored by the Women's Liberation Union. New term starts June 21. For more information, write Liberation School c/o CWLU, 2875 W. Cermak, Chicago, Ill. 60623 or phone 927-1790.

WORKSHOP ON US IMPERIALISM IN LATIN AMERICA. Every Tuesday nite at 7:30 p.m. at McCormick Seminary Library Basement, corner of Halsted, Fullerton and Lincoln. Sponsored by Chicago Area Grpi] Area Group on Latin America. For info call 348-1064 after 5 p.m. Before 5 call 421-7589, extension 248. This group also holds a Monday nite class on People's economics and power structure research. Call for information.

SUMMER WORKSHOPS IN MIME will be held at the Body Politic. For details, write or call benjamin rognier at the Chicago Mime company, 4527 N. Paulina, 769-0337.

New guitar and banjo workshops will start Monday June 21 at the Village School of Folk Music in Deerfield. Also mandolin, dulcimer, autoharp, voice, recorder, bass guitar and music theory sessions. Call 945-5321 for brochure.

CREATIVE MARXISM: alternative futures for Amerika. Sunday at 4 p.m. and Tuesdays at 7:30. A seminar dealing with economic and ecological and technological possibilities for Amerikas future and the relevance of Marxism. Call 348-7119 for details and location.

On-going classes in self defense for women are being held on Thursdays 6-7 at IWW hall, 2440 N. Lincoln Ave., AND Sat. 3-5 at Ida Noyes Hall, University of Chicago, 1212 E. 59th Street, AND Sat. 11 a.m. - 1 p.m. at the Southwest YWCA 5711 S. Ashland. Sisterhood is powerful!

THE PEOPLES SCHOOL, 4409 N. Sheridan is having liberation classes, featuring courses in philosophy, music, the occult, photography, street medicine, earth class, Afro-American history, creative writing, etc. Mon thru Thurs. and FREE. For info, call 561-6737.

OLD TOWN SCHOOL OF FOLK MUSIC INTENSIVE SUMMER SERIES offers Guitar (beginning, advanced, intermediate) days beginning June 28, ending July 26. Banjo (beginning and intermediate) 10 a.m. to 1 p.m. Monday-Friday and Guitar and Banjo (introductory, beginning) 8 p.m. to 10:30 Monday and Weds. evenings. Evening classes run from June 21 to July 14. Call 525-7472 for further info.

ALICES SURVIVAL SCHOOL courses at 950 W. Wrightwood. All classes are free.

Tuesday from 6 p.m. to 10 p.m. free legal advice. 7 p.m. Psychodrama (new members) 7:30 p.m. Psychodrama (regular members).

Weds: at 7 p.m. open men's meeting. 8:30 workshop in community living, 10:30 poetry.

Saturday there is a free school workshop which is meeting elsewhere and then a children's program at 2 p.m. For information on location of the workshop, contact 525-3353 Kim or John.

For further info on Alice's classes or to rap about starting new ones, call 528-4250.

The Butterflynut is now teaching! Mon, Tues, Thurs and Fri. at 538 W. Deming. Wed at Alices (950 W. Wrightwood)—Dulcimer, Autoharp, Guitar, Harmonica, etc. Call 787-8897 or 477-7329 for appointment. Barry or Frank.

Correspondence course in Afro-American history available from the DuSable Museum of African-American History, 3806 S. Michigan. Tuition \$25 payable in installments.

Summer Dance Workshop at Columbia College June 21 to July 23rd daily. 9:30 to 11:30 Shirley Mordine, director. For info, call 467-0300 or 944-3756 or write Dance Workshop, Columbia College, 540 North Lake Shore Drive.

BENEFIT on Sat June 19 for IWW workers prosecuted in California under infamous Criminal Syndicalism Law at the IWW Hall, 2440 N Lincoln. Music provided by the Shadows of Knight & the Spider Boogie Band. Soft drinks served. Support your fellow workers!

A new label from England, bringing music to your mind and head. Fair Weather, a rollicking

NEON

Manufactured and distributed by RCA Records.

Veterans. Neon... as diverse as you are.



rock 'n' roll band pure and simple. Indian Summer, sensual, polarized - heady British blues from the team that found Black Sabbath. Chris McGregor's

Brotherhood of Breath, chango jazz - an African thunder god, assisted by the able pantheon of jazz

FEEDBACK

Dear Seed Readers:

I need help and encouragement from my Gay brothers here in Chicago (or wherever else the Seed is read).

I am a patient at Illinois State Psychiatric Institute. My reason for this urgent request is that I am lonely, depressed and I am getting bombarded by Psychological repressions because I am gay! I come here for help! What is wrong here?

My gayness has no bearing on my being here but it seems to be the only issue staff and patients can bring up with me and it is always directed in derogatory terms. I am asking for my gay brothers to write letters of encouragement because I am in desperate need of them now.

I am not ashamed about my Gayness—in fact I'm proud of the fact—but I don't go around the place flaunting myself. I don't go for that sort of thing.

My address to write me is as follows: Glenn P. Davis, I.S.P.I. Ward 8 East, 1601 W Taylor St, Chicago 60612.

Any and all letters will be welcome and gratefully received, (please no obscene letters) and all will be answered.

Very Urgently Yours,
Glenn P. Davis
(Prisoner of Repression)

Dear Seed:

Explode my laughing chromosomes and mix them with your ink. I had to move from Detroit because of the depression. I was really lost in Chicago until one of your super sales people sold me the Seed, claiming little green hippies jumping out of hash pipes strangling 13 yr old groupies. And there it was a real NEWS paper. One reading and I was at home. I really admire the Seed trying to create a community and help it focus its powers.

Smash the two party system, let radio free Chicago grow and let's get out in the streets and get it on!

New Love Awareness
(a flash on Maralee)

Shy friend walking tiptoes softly
You think that I dont feel
beyond your body lovely
the you thats real
Can you understand I understand
A lifeforce keeps you living
beyond a wedding band
and just giving
Looking beyond my eyes
See something that shows
Your highest highs
Your lowest lows
Two beings on intersecting planes
I love you like me
No names no game
Lets just be
Coming together to find
a different body same mind

Ron

P.S. I hope Maralee liked the trips.



Dear Sisters & Brothers:

I direct this letter mainly toward the woman who wrote Been Down So Long in Seed No 10, and also toward anybody who is interested in the defense of our community.

Our Revolution is strong and beautiful because we realize that we—flowers, animals, stones, and stars—are all part of the same cosmic dance; and that human beings have an automatic right to enjoy all things (free air, free food, free medicine, free thought, free bodies) simply because we are all children of the Universe.

That makes us especially caring people. While struggling to defend our own lives, we also honor the human-ness of our sometime enemy. That is how revolutionary self-defense differs from Amerika's New Action Army: Sam trains soldiers to be less sensitive, less responsible, less human; but the People's Army (that's us) continually strives to become MORE sensitive, MORE responsible, MORE human. The U.S. Army serves a machine society, while we serve a truly human one.

That's why it hurts me when I read in Seed that you should make your physical hurt-responses "so automatic that you'd slaughter your brother if he came up behind you." OR your sister. OR your child. Let's not forget that children like to jump out on us from the bushes, making loud noises. They don't even suspect that some people might react "automatically" by "slaughtering" them.

Reading on in the article, I see that "self defense doesn't mean not getting hurt. It means hurting the other guy worse." When the day comes when my sisters and brothers are experts in "hurting," I'm gonna find myself another Revolution. It is precisely the expertise in "hurting" that I hate about Amerikan pig society.

Street defense means saving your body and making the revolution. Muggers, junkies, and horny old drunks are oppressed people. We should never risk maiming somebody permanently—broken eardrum, gouged-out eye—if we can possible avoid it. Practice fast, highly skillful escapes.

A trip in time saves nine.

A kick in the groin is worth two in the face.
Running fast is a revolutionary virtue.

Yrs in a strong & gentle struggle,
Grandma Hat
Sunshine Collective/Erie, Pa.

Dear Seed:

I've been getting the Seed free as a G.I. for over a year now and I really appreciate it. So do all the brothers at the Coast Guard Station with me.

We sometimes have trouble getting the Seed as our officers like to sort our mail in advance but one of our brothers is a Yeoman in the office and he smuggles them down to the station before our self-appointed censors get their grubbies on them.

Our crew has been pretty non-political up to now but in the last two days I've gotten 27 signatures (out of a total complement of around 40) to the People's Peace Treaty. Many of these guys have never signed anything even remotely similar. So far I've got one 2nd Class, eight 3rd Classes and 19 non-rated enlisted men and hope to get about six more before I send it in. And that doesn't include one seaman, and a Berkeley graduate who, not believing in treaties, sent in a statement of his own along similar lines to the treaty. Just to let you know that your exiled brothers are with you, we of the short hair and slave wages.

The cartoons are good in Seed. A lot of fence-sitters and just-plain-lazies who wouldn't read the Seed get sucked in by the cartoons and wind up reading the articles. That's good. Too many people are aware that they are pissed off and not aware why.

I also use the Seed to help me teach my brothers a few lessons that aren't so easy to illustrate on my own, like why they shouldn't use speed and why they should have respect for their sisters, one of the things that's lacking in the pig military and is deliberately aggravated by the system to keep the average grunt, squid, deck ape, snipe, whatever too aware of his own masculinity to look at things in perspective.

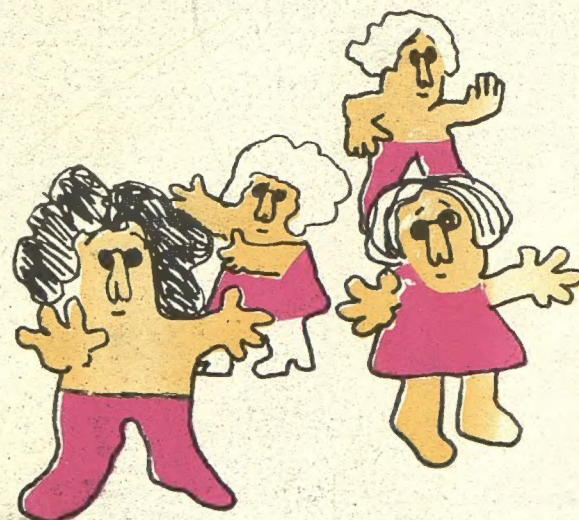
All in all, you are doing a great job and we really appreciate the issues as they come, a bit of our type of news from outside. It helps keep us going until the day when we'll be able to rejoin you all again. Again thanks.

Carry it on,
Richard Mueller

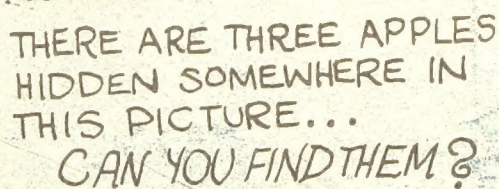
My sisters & brothers:

Bless you. I'm a prisoner who wrote you recently asking to be turned on to the Seed and it has arrived and it's outrageous! And it is being shared. Thanks from us all.

Love and Liberation,
Kurt, no 627135
Monroe, Washington



OPTICAL DELUSIONS



KIDS! WIN YOUR OWN GLOW-IN-THE-DARK TOOTHPICK

CRAPPY
SEZ:
don't pick
your nose
in church.
GOD ISN'T BLIND.

CAN YOU
CHANGE ACNE TO
AGNEW IN JUST
THREE STEPS?

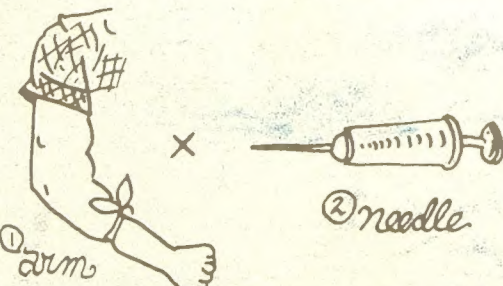
① ACNE
② _____
③ AGNEW

change ACNE to
AGONY and AGONY
to AGNEW, get it?
SOLUTIONS

CORNER

JUST SEND A PICTURE
OF YOURSELF IN THE
NUDE (SNAPSHOTS
ONLY, PLEASE) TO:
CRAPPY DICK
c/o THIS MAGAZINE

10 TOOTHPICKS WILL BE AWARDED!!!



POOR ONE-ARMED BILLY. BUT YOU CAN HELP HIM BY BRINGING THE PAGE SLOWLY TO YOUR NOSE AT THE "X". WATCH WHAT HAPPENS!

Dig It
or
Don't

FAMOUS FACTS FOR YOUR
FOLKS & FAMILY

• RICHARD NIXON IS ACTUALLY STILL VICE PRESIDENT, DUE TO AN ERROR IN THE CONGRESSIONAL RECORD CAUSED BY HOMER FREEDLY, AN ILLITERATE CAPITAL HILL CLERK.

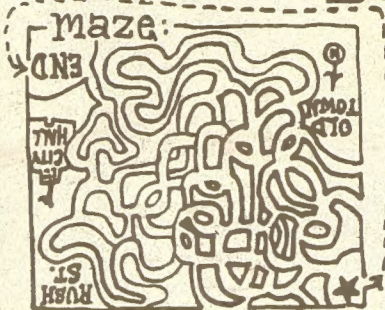
WHEN QUESTIONED, FREEDLY IRATELY REPLIED, "WHAT'S THE BEEF? EVERYBODY FUCKS UP."



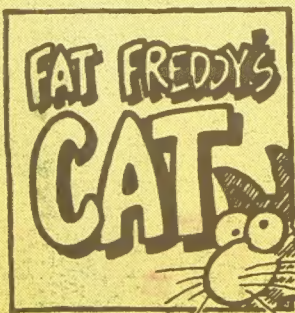
• nate herman



• SOLUTIONS •



UPSIDE DOWN] ABLE TO FIX HIS FORD.
LUNCH AND STILL BE
FINISH THE REST FOR
EAT, THEN BEANY CAN
WHAT EDNA AND MOLLY
SNOOKY ONLY EAT 1/2 OF
PUSHER: IF SKINKY AND
PIZZA PUZZLER:



CATS LOVE TO EAT KITTY KRUNCHIES!

ON SALE AT YOUR LOCAL SUPERMARKET!!

WOW!

THE NEXT DAY...

HEEERE KITTY KITTY KITTY KITTY KITTY!

TINKER

CLACK CLACK

CLACK CLACK

HEY, WHAT IS THIS DRIED-UP SHIT ??!

COVERLY

CATS LOVE TO EAT KITTY KRUNCHIES, YOU STUPID SHIT!

THEY EAT IT ON TV!

CAIRO CONTINUED FROM PAGE 23

Through the boycott the city has attempted to block routes to food stores outside of Cairo. The Black Panther Party organized a Food Drive for Cairo blacks which met with an overwhelmingly positive response on the part of the Chicago community, which donated food and clothing by the carloads for the Black residents of Cairo. On May 11 the Panther Party rented a truck to take the supplies down to Cairo. They received a resounding welcome by the United Front and the Black community, and no harrassment from the white community, even though for two nights previous to their arrival there was heavy firing into the Black community by whites, purportedly led by the newly elected city councilman and police commissioner James Dale. Also, since he was elected April 30, the city's armoured car has once again been

patrolling the Black community, from which to was absent after December. Dale, a member of the White Citizens Council was sworn in along with three other white vigilantes to municipal posts.

On April 27, state police discovered what one policeman called "enough explosives to blow away the complete west end of Pyramid Court." They found dynamite, three pipe bombs loaded with black powder and finishing nails, tear gas bombs, detonators, and close to 1,000 rounds of ammunition. Speculation in the black community is that white vigilantes meant to use these against Blacks in the housing project. Rev. Koen said it is obvious that had the Blacks in the community possessed any explosives, they would not have stashed them so close to the project in which 1000 men, women, and children live. It is interesting that the explosives were uncovered by state police. Rev. Koen said "We feel that these state officials are afraid of the future of Cairo, with the election of white vigilantes to office in the city commission. This find is

part of their attempt to stop what they see will be total bloodshed by these whites."

Despite the set back of the recent municipal election, the United Front is stronger than ever. Its branch in Chicago along with the Black Panther Party continues to collect food and clothing for Black residents of Cairo, and to aid in whatever way they can. Food and clothing should be sent to the BPP offices at 4233 S. Indiana and 2350 W. Madison, from which they will be taken to Cairo.

Cairo has seen enough gunfire in the past two years to qualify as an insurgency in the minds of the heads of state government, with problems to be dealt with not unlike those of the Vietnam conflict. The unity of the Cairo blacks is strong enough to be likened to the unity of the NLF in South Vietnam. And like the NLF, they are proving to be stronger than their enemies.

—compiled by Maralee

AT LAST THE CATERPILLAR TOOK THE HOOKAH OUT OF ITS MOUTH, AND LANGUIDLY ADDRESSED HER...

WHO ARE YOU?

WHERE HAVE ALL THE FLOWERS
GONE?

Large amounts of Mouldy, strong
tasting tea has been saving us all from
TOTAL DROUGHT....pounds at \$150

NO pounds at all on South-side
Decent Mexican lids only.....\$15

FROM THE RUMOR MILL:
100 lbs Hash at \$450 @
Pounds of GOLD at \$150

INTERNATIONAL DIVISION
M.D.D.A.....Rush emergency
DROUGHT supplies to Chicago !!

BEWARE of Catnip, Chuck weed,
and Potash Pulverized Puke being
sold as Tea during ressession periods.

ALCHEMY ARCHIVES:
DRY ICE in mediocre tea improves
the quality.
ORANGE PEELS sealed in with tea
will mellow out the harshness.

A E S D

Large quantities of GOLD TABS
headed to the Windy City.....reported
to be made by manufacturer of those
Monster YELLOW BLOTTERS !

South-Side has good WHITE MES-
CALINE\$45 to \$75 per 100

FROM THE RUMOR MILL:

PSILOCYBIN (small, no.5 tabs) that
are about 16 hours strong..white powder
100,000 RED BLOTTERS BUSTED

GREY THUNDER on the South-side

PURPLE MICRODOTS still around
(South-Side) \$50 to \$75 per 100
\$1 to \$2 per hit

PINKISH/ORANGE tabs....good
quality.....\$2 per hit.

M.D.A. of reported killer quality...\$2

RAGGEDY ANN BLOTTERS...very
good.....No price quote

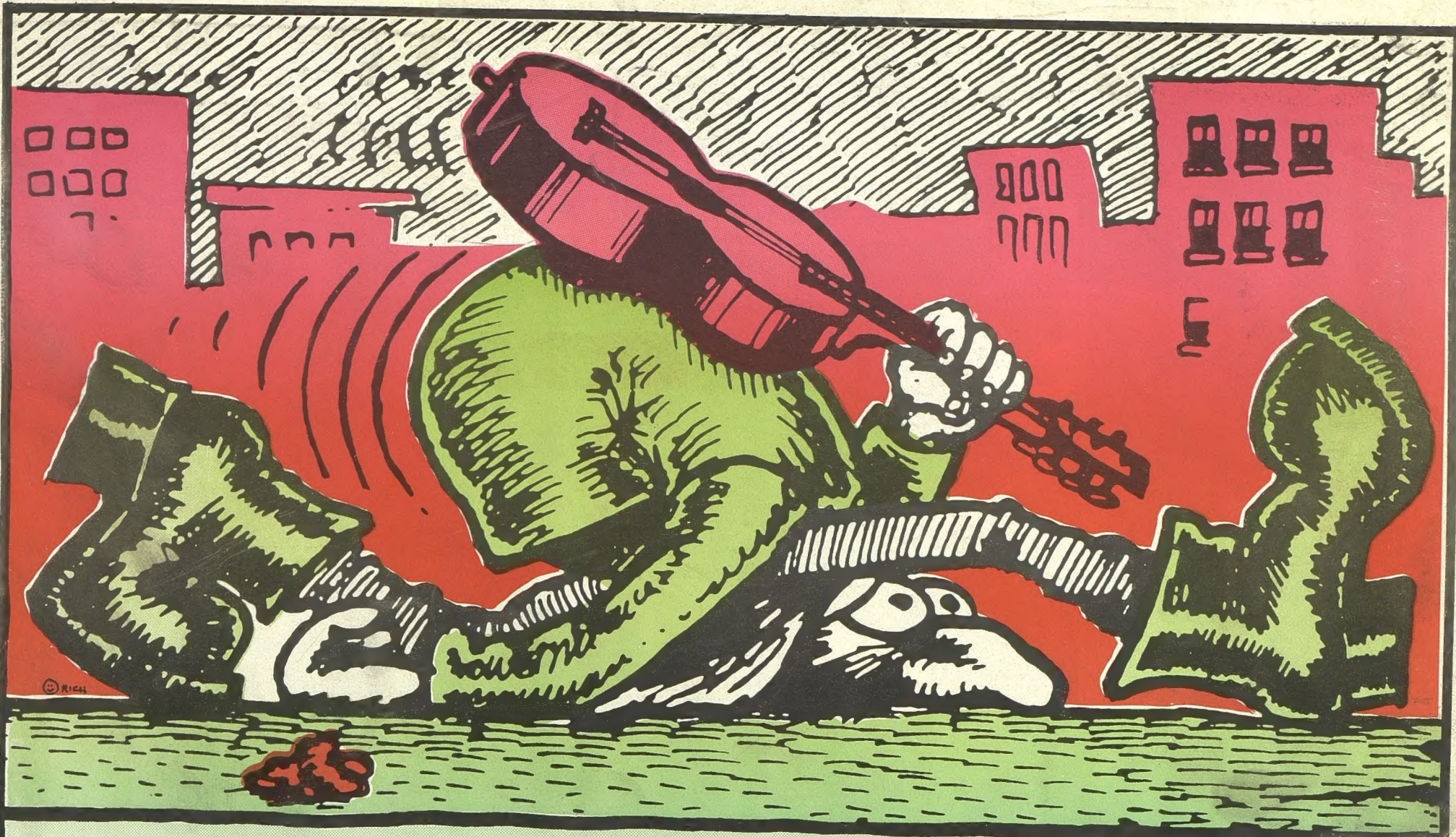
RAINBOW BARRELS analyzed to
be 85% STRICKNINE, 8% ACID ,
and 7% TRACE ELEMENTS

REMINDER.....T.H.C., if it could be
manufactured underground would cost
at least \$15 per hit.

Hope you enjoyed the Regional
Spokesman for the Midwest Dope
Dealers Association and the Youth
International Party at McCormick
Place this week. If he is not too
busy we will try to have him for
Alice's next month. → SEE PAGE 30

Special thanks to Dr. No Nut Rx

— DR. EPOD Rx



SEED BENEFIT

SUNDAY
JUNE 20

WILDERNESS ROAD
RAWL HARDMAN GROUP
YAMA & THE KARMA DUSTERS

I.W.W. HALL 2440 N. LINCOLN AVE.

6 P.M. -- 12 P.M. \$2.00

